



Gc  
929.2  
B81207s  
1550965

M. L.

GENEALOGY COLLECTION

Ac

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01201 0267



Digitized by the Internet Archive  
in 2018

<https://archive.org/details/brownfamilyhisto00spoo>













REVEREND CLARK BROWN

Born January 25, 1771; died January 12, 1817. Married Tabitha Moffat, December 1, 1799, in Brimfield, Mass.

This picture was taken from an enlargement copied from the original miniature. More fully described under Additional Notes, page 213.





# THE BROWN FAMILY HISTORY

TRACING THE  
CLARK BROWN  
LINE

BY  
ELLA B. SPOONER

PUBLISHED FOR THE BENEFIT OF THE FAMILY  
ONE HUNDRED COPIES



THE LAUREL OUTLOOK  
LAUREL, MONTANA  
1929



E7-61572

1550965

OF THE FIRST EDITION OF THE  
BROWN FAMILY HISTORY,  
THIS IS COPY

Nº 14





## PREFACE

---

In arranging the following collection of papers, it has been my aim to place them as nearly as possible in chronological order.

Part One is intended to give the reader a connected story (as far as we know it) of the Browns in the direct male line from Rev. Chad Brown to Rev. Clark Brown and his descendants of the present day. The papers—whether family records, letters, or biographical sketches—have been arranged with that plan in mind. The reader who begins with “The Brown Family Tree,” and goes through to the end of Part One will find the material in this order:

Rev. Chad Brown  
James I  
James II (Major)  
John I  
John II  
Rev. Clark

To anyone who may be skeptical over the question of tracing so common a name as John Brown through the various records, and through the many branches of Brown descendants, I would say that the names Clark, Noyes, and Sanford, which were used as first names and carried down in this Clark Brown line, serve to identify it beyond any doubt. (It will be seen that Rev. Clark Brown himself, great grandfather of the writer, had brothers named Noyes and Sanford.)

The first few papers deal with the Brown University branch of the family. They are placed first as that line is descended from the eldest son of Chad Brown, while the Clark Brown line is descended from the second son of Chad.

In Part Two the families allied to the Clark Brown line by marriage are given. The ancestry of the wife of each Brown is traced and each wife is taken up in the same order as the Browns in Part One:

Elizabeth Carr, wife of James Brown I  
Ann Clarke, wife of James Brown II  
Dorothy Noyes, wife of John Brown I  
Mary Holmes, wife of John Brown II  
Tabitha Moffatt, wife of Rev. Clark Brown



## THE BROWN FAMILY HISTORY.

---

The collecting and arranging of this material have covered a period of twelve years, though the greater part of the work has been done in the past six years. It has given me great satisfaction to be able to trace the romantic story of Clark Brown and Tabitha Moffatt, and to collect their writings.

It is impossible to name all the sources of information, as the search has led me to almost every state in the Union, but I wish to acknowledge the kindness of Miss Grace Wheeler, of Stonington, Connecticut; Mrs. Liberta Brown Schoch, of Chicago; and Mrs. Lulu Hughes Bush, of Salem, Oregon, in lending me original copies of old letters and other documents.

Very material help in publication of the book is given by Mr. Campbell Calvert and Mrs. Calvert (Cassie M. Brown), of Laurel, Montana, who have enthusiastically cooperated.

Although some of these papers are in an unfinished form, it is my hope that they may be handed down in the various branches of the Brown Family and preserved for the future.

ELLA BROWN (JACKSON) SPOONER.

Marquette, Michigan

March 4, 1927.



The following is a list of the names of the persons who have been elected to the office of the President of the University of Chicago for the year 1911. The names are given in alphabetical order of their surnames.

Dr. James H. Thompson, President of the University of Chicago, has been elected to the office of the President of the University of Chicago for the year 1911. He is a member of the faculty of the University of Chicago and has been in the service of the University for many years.

The following is a list of the names of the persons who have been elected to the office of the President of the University of Chicago for the year 1911. The names are given in alphabetical order of their surnames.

Dr. James H. Thompson, President of the University of Chicago, has been elected to the office of the President of the University of Chicago for the year 1911. He is a member of the faculty of the University of Chicago and has been in the service of the University for many years.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILL.  
JAN. 1, 1911

## ILLUSTRATIONS

---

|   |                |
|---|----------------|
| REVEREND CLARK BROWN - - - - -                  | Frontispiece   |
| HOME OF CLARK BROWN, the "Elm Tree House" - - - | Facing Page 23 |
| CLARK BROWN'S STUDY - - - - -                   | 23             |
| BROWN-MOFFATT MARRIAGE LICENSE - - - - -        | 56             |
| TABITHA BROWN'S MONUMENT - - - - -              | 56             |
| ORUS BROWN - - - - -                            | 86             |
| VIRGIL K. PRINGLE - - - - -                     | 86             |
| MRS. PHERNE BROWN PRINGLE - - - - -             | 86             |
| MRS. EMMA PRINGLE HUGHES - - - - -              | 97             |
| MANTHANO BROWN - - - - -                        | 111            |
| THOMAS CLARK BROWN - - - - -                    | 111            |
| MATTHEW M. BROWN - - - - -                      | 111            |
| THE NOYES HOUSE IN NEWBURY - - - - -            | 132            |
| KITCHEN OF ONE OF THE EARLY BROWNS - - - - -    | 132            |
| THE HOWLAND HOUSE - - - - -                     | 176            |
| THE HOWLAND COAT OF ARMS - - - - -              | 176            |
| GRAVE OF DOCTOR MOFFATT - - - - -               | 203            |
| THE OLD HEADSTONE - - - - -                     | 203            |
| THE OLD FOOTSTONE - - - - -                     | 203            |





## CORRECTIONS

Page 21: Third line from bottom, John Brown II should be John Brown I.

Page 23: Fifth line from top, the title, "Home of Clark Brown in Brimfield," was omitted. This house was known as the "Elm Tree House."

Page 98: "Granddaughter of Mrs. Kate Miller" should be "great granddaughter of Mrs. Kate Miller."



---

---

# THE BROWN FAMILY HISTORY

---

---





# THE BROWN UNIVERSITY BROWN FAMILY

## PART ONE

\* \*

THE BROWN UNIVERSITY BROWN FAMILY  
THE CLARK BROWN FAMILY IN THE DIRECT MALE LINE  
THE LIFE AND LETTERS OF REVEREND CLARK BROWN  
THE LIFE AND LETTERS OF TABITHA MOFFATT BROWN  
CLARK BROWN'S THREE CHILDREN  
THE PRESENT GENERATION OF DESCENDANTS





## OUR PIONEER ANCESTORS.

---

Our forefathers who came to America were more democratic than their children of the present day. From the beginning, the traditions of the early settlers in this country were liberty and equality.

A few of the leaders in each settlement were ministers who were often graduates of English universities, and others who had been men of prominence in their homes in England. With the exception of these individuals the early emigrants were, as a rule, from the better class of yeomen.

There were practically no men bearing titles who came here and remained; however, there were some cases where the younger sons of English nobility settled in America. They did not, as a rule, claim superior rank, and were classed socially with ministers, store-keepers, or farmers.

Although some of the people later moved to the factory centers, following the Industrial Revolution (about 1830), caused by the introduction of factory machinery, the majority remained in the rural communities and were purely farmers.

On account of the large families which were the rule, each farmer with his family formed an almost independent unit, producing nearly all articles of food and clothing on the farm, or exchanging with other farmers to get necessary supplies.

It will be seen that there were many cases where the father was married three or four times, and had from twelve to twenty children. (Apparently it required three mothers to raise the average family and endure the hardships of pioneer life.) As a rule each child was required to perform his share of the farm work. In addition to this regular work, the different trades, such as weaving, carpentry, cooperage, harness making, and shoemaking, were carried on. These activities were going on either in the home, or in separate buildings nearby. This is illustrated as recently as the time of Manthano Brown (1802-1876), as he owned a tannery when living on his farm near Camden, Mo., and a boot and shoe factory when living on his farm near Vibbard, Mo.

In this connection we may observe that the history of the westward movement of population has been repeated in the history of this branch of the Brown Family. For instance, Tabitha Moffatt's ancestors settled in New England as original proprietors (as did Clark Brown's). Tabitha went from Maryland to eastern Missouri, near St. Louis; her son Manthano later went to western Missouri, near Kansas City; next, all but Manthano went to Oregon, where they again became pioneers in a new country; then, later still, some in their turn removed from the older towns and took up land,—grandchildren and great grandchildren of those who went to Oregon. Even at the present time, nearly all the descendants of Orus Brown and Pherne Brown Pringle are in the Northwest.

Although, as we have already said, nearly all the ancestors of any given family were farmers, apparently there was an exceptional number of persons of ability and education among the Browns and allied families, who





were active in public life. Besides the outstanding figures of Anne Hutchinson and Tabitha Moffatt, we can enumerate in the direct line four governors of colonies, six ministers, two physicians, an Indian interpreter, several men with military titles, and numerous members of colonial assemblies. There were also several cases where brothers of those in this direct line were prominent men, as for instance, Triamor Halsey, who was buried in St. Margaret's Church, Westminster; Sir Erasmus Dryden; Rev. Robert Parker, who was banished from England as the father of Non-conformists; Rev. Nicholas Noyes; and William Coddington, Jr., Governor of Rhode Island.





## THE BROWN UNIVERSITY BROWNS.

Note—This family tree is here given to show the descent of the line of Browns who were the patrons of Brown University. It will be seen that they are descended from the eldest son of Chad (John Brown), while the Clark Brown line is descended from the second son of Chad (James Brown). The following is adapted from the "Chad Brown Memorial" (with some additions):

### First Generation.

ARTHUR—Arthur Browne of Melchboone, England.

His son:

### Second Generation.

REV. CHAD—The Rev. Chad Browne had five sons: JOHN, James, Jeremiah, Judah (alias Chad), and Daniel. (See other Brown Tree.) Of these five the eldest son:

### Third Generation.

JOHN—John Brown accompanied his father when he came to Providence, having been at that time about 8 years of age. He was chosen a member of the Town Council in 1665, and is said by Backus, in his Church History, to have been afterwards an Elder in the Baptist Church. He resided at the north end of Providence, north of the house of Elisha Brown, and married Mary, daughter of Rev. Obadiah Holmes, who was pastor of the Baptist Church at Newport.

Their children were:

1. John, married Isabel Mathewson.
2. REV. JAMES, born 1666; died October 28, 1732.
3. Obadiah.
4. Martha.
5. Deborah.

Of these, the second:

### Fourth Generation.

REV. JAMES—Rev. James Brown lived at the North End, where his father lived. He was a pastor of the Baptist Church of Providence, where his grandfather, Chad Brown, had been pastor.

He married Mary, daughter of Andrew, and granddaughter of William Harris (one of the first six who came to Providence in 1636).

Some account of his life and character, as well as of his grandfather, Chad, may be gathered from Hague's Historical Discourse, Benedict's History of the Baptists, Annals of Providence, etc.

He died Oct. 28, 1732, aged 66 years. His children were:

1. John, born 1695; died unmarried.
2. JAMES, born 1698.
3. Joseph, born 1701: married Martha Field; died 1778.
4. Martha, born 1703; married Elisha Greene; died 1725.
5. Andrew, born 1706.





6. Mary, born 1708; died 1729.
7. Anna, born ----
9. Obadiah, born 1712.
9. Jeremiah, born 1715.
10. Elisha, born 1717.

Their son:

#### Fifth Generation.

**JAMES**—James Brown was born March 22, 1698. He owned and occupied the house which formerly stood where Mallett's building in South Main Street (Nos. 10 to 16) now is.

He married Hope, daughter of Nicholas and Mercy Power, and granddaughter of Elder Pardon Tillinghast, a pastor of the First Baptist Church. He died April 27, 1739.

Their children were:

1. James, born 1724; died unmarried.
2. NICHOLAS, born 1729.
3. Mary, born 1731; married Dr. Vanderlight; died 1795.
4. Joseph, born 1733.
5. John, born 1736.
6. Moses, born 1738.

\* Comprising the celebrated Nicholas, Joseph, John, and Moses Brown, designated as the "Four Famous Brothers," in their day. Someone said concerning them: "For the times in which they lived, they were all uncommon men, remarkable for broad views, and for the active and efficient prosecution of public aims."

They early engaged in merchantile business, in which they were eminently successful. Moses, however, soon retired to his residence in the vicinity, where the greater portion of his long life was passed. John is said to have been leader of the party that captured the Gaspee in 1772.

\* \* \* \* \*

Arnold's History of Rhode Island devotes eleven pages to the Gaspee affair and mentions John Brown as having provided "Eight long boats with five oars each, and soon after 10 o'clock the party embarked \* \* \* \* and proceeded with muffled oars, but undisguised, upon their daring enterprise."

The eldest of the four brothers:

#### Sixth Generation.

**NICHOLAS**—Nicholas Brown was born in Providence July 28, 1729. The National Cyclopaedia of American Biography says of him (Vol. VIII, 27):

"Nicholas Brown, merchant and benefactor of Brown University, was the second son of James and Hope (Power) Brown, and first of the 'four brothers' Brown. From the first establishment of the College at Providence, he was its unfailing benefactor. He contributed generously to the first college hall and, with his brothers, gave the

---

\* Footnote: It has been said that the names of these four brothers were rhymed as "John and Josey, Nick and Mosey."





land on which it stood. This was a part of the original home site of Chad Brown, their ancestor."

He married, first, Rhoda, daughter of Daniel Jenckes; second, Avis Binney. He died May 29, 1791, leaving two children by his first wife:

1. NICHOLAS, known as Nicholas II.
2. Hope, born 1773; married Thomas Ives.

The son:

#### Seventh Generation.

NICHOLAS—NICHOLAS BROWN II, was born in Providence April 4, 1769. He married, first, Ann Carter; second, Mary Stelle.

He was long distinguished for his virtues and his public and private charities. He erected Hope College, in honor of his sister, Mrs. Hope Brown Ives. He died September 27, 1841.

Their children were:

1. Nicholas III., born 1792; married Caroline Matilda Clements, and had children. He entered College at the age of 15; was appointed by President Polk consul at Rome, 1846, and was elected Lieutenant Governor in 1856. He died in 1859.
2. JOHN CARTER BROWN.
3. Anne, married J. B. Francis.

The son:

#### Eighth Generation.

JOHN CARTER—John Carter Brown, the younger son of Nicholas and Anne Carter Brown, was born in Providence August 28, 1797. He married Sophia Augusta Brown, daughter of Patrick Brown.

In 1816 he graduated at Brown University. He then entered into business in connection with the house of Brown and Ives, of which his father was the senior partner, and became a member of the firm in 1832.

On the death of his father in 1841 he inherited a large estate and became more fully identified with the business interests of the community, bringing to the management the fruits of careful training and matured judgment. He resided in Europe at different times for several years. He was chosen a Trustee of Brown University in 1828.

To him his Alma Mater is indebted for many gifts. His will contained legacies of land valued at \$32,000, as the site for a new Library Building, and \$50,000 to be added to the \$20,000, previously given, for the erection of the structure. His entire benefactions to the University amounted to nearly \$160,000, a sum larger than it had received from any other one, except his father.

He frequently aided struggling academies and colleges in other parts of the country, especially in the new states of the West. His provisions for the Rhode Island Hospital exceeded the sum of \$84,000.

Mr. Brown collected a splendid library of American History, making a specialty of materials of every kind for the history of the early voyages of discovery, the methods of colonization and settlement, and the subsequent development of the Continent of America.

For more than forty years he prosecuted this work. It was his pur-





pose to secure every work relating to North or South America, which was published in any part of the world, between the first voyage of Columbus and the close of the Eighteenth Century. He thus accumulated nearly all the publications which are now extant in any language, beginning with the Columbus Letters of 1493, and ending with the political pamphlets of 1800.

The collection is said to be more complete in its special department than any other that is known to exist. The greater part of the works were substantially bound under his direction. He had a catalogue prepared containing over 6,400 titles, and the total number of volumes in the library is about 10,000.

John Carter Brown died June 10, 1874. His children were:

1. JOHN NICHOLAS, born 1861.
2. Harold, born 1863.
3. Sophia Augusta, born 1867; married William Watts Sherman of New York.





## EXTRACTS FROM THE HISTORY OF BROWN UNIVERSITY.

(From the catalog.)

Brown University, first called Rhode Island College, was founded in 1764. The project originated among the leaders in the Philadelphia Baptist Association, who chose the colony of Rhode Island as the most suitable place, and in 1763 sent James Manning to confer with the Baptists in Newport. Conditions in the colony were ripe for the establishment of an institution of learning on broad lines. The spirit of religious liberty still prevailed in the commonwealth founded by Roger Williams; commerce on land and sea was a growing source of wealth; and a considerable degree of culture existed, especially in Newport, then a thriving seaport and the home of many men of wide intellectual interests. Indeed, some of its leading citizens, including Ezra Stiles, later president of Yale College, had been considering plans for a college a year or two before Manning's visit, and the proposal of the Philadelphia Baptists won quick and hearty support. A charter, drawn up by Mr. Stiles and William Ellery (a signer of the Declaration of Independence), and amended by the Baptists, was granted by the legislature in 1764. It provided that twenty-two of the thirty-six trustees should be Baptists, that the president should be a Baptist, but that the other members of the Faculty might be of any Protestant faith.

A year later James Manning, who had become pastor of the Baptist church in Warren, was appointed "President of the College." The first student had been matriculated the day before. For nearly a year he was the only student. David Howell was engaged as tutor in 1766. At the first Commencement, in 1769, a class of seven graduated. In 1770 the College moved to Providence, a growing town of 4,000 inhabitants, which had subscribed about \$15,000 for an endowment; some \$6,000 had also been collected in Great Britain and among the Baptists of the Southern States. A site of eight acres on College Hill was bought and University Hall, and a house for the president were built in 1770-71. In 1775 the Baptist church, of which Manning had become pastor, erected a new meeting-house, "for the publick Worship of Almighty God; and also for holding Commencement in."

From December, 1776, to May, 1782, the college building was used as barracks and hospital by American and French troops, and college exercises were suspended. Twenty-three of the 67 graduates rendered active service on the patriot side during the Revolution. After the War the College began slowly to grow again and in 1790 a class of twenty-two graduated. Most of the instruction was given by the president and two or three tutors. The library had 2,000 volumes.

President Manning died in 1791. The success of the College during its first quarter-century was due largely to his ability as organizer, teacher, and orator. His discipline was paternal but strict. Students were visited daily in their rooms by the tutors, and all were required to attend





chapel twice a day. Of the 165 graduates under Manning, 43 became ministers (26 Congregationalists, 12 Baptists).

Jonathan Maxcy was the second president, and served until 1802. He was a brilliant teacher and orator, but did not excel as an administrator. The students increased to somewhat over 100.

Asa Messer succeeded to the presidency. The name of the institution was changed to Brown University in 1804, in recognition of Nicholas Brown's gift of \$5,000 to endow a chair of oratory and belles-lettres. By 1822 the students in the academic course had increased to 152; an additional dormitory was needed, and Hope College, named for Mr. Brown's sister, was therefore built by him in 1823. In 1825 the graduating class numbered 48. Tuition, which had been \$12 under Manning and \$16 under Maxcy, was raised to \$20 in 1822; but the productive funds were only \$15,000 in 1824. The Faculty in 1825 consisted of the president, nine professors and two tutors. The college library contained about 5,000 volumes in 1826, when a catalog was published. The institution was still emphatically a poor man's college. The long vacation was placed in the winter, that students might teach school, and in the catalog of 1825-26 is the statement: "Tuition, Library, Room Rent, and Board, less than \$100 per annum." The graduates in the regular course under President Messer numbered 696, nearly twice as many as under Manning and Maxcy. The most notable names among many distinguished in professional and public life are Horace Mann, who remodelled public-school education in America, Adoniram Judson, missionary to Burma, Samuel G. Howe, the teacher of Laura Bridgman, and William L. Marcy, Secretary of State.

President Messer's later years were disturbed by serious disorders among the students and by opposition to his theological views, and he resigned in 1826. His successor was Francis Wayland, a graduate of Union College and a prominent Baptist clergyman. His powerful personality soon raised the University to a higher level. He tightened the reins of government, and quickened the intellectual life. In several departments lectures supplemented the text-book. Prizes for excellence in examinations and for essays were established. A fund of \$25,000 for the library was secured. The general endowment in 1841 was only \$32,300; but tuition, which was now \$36, brought in a considerable income. Manning Hall was built by Mr. Brown in 1835 as a chapel and library. Rhode Island Hall was erected in 1840 for the use of the departments of natural science, chiefly with funds subscribed by citizens of the state; and in the same year Mr. Brown built a new house for the president. At his death, in 1841, Mr. Brown left bequests which swelled his total gifts to the University to nearly \$160,000. A chapter of the Phi Beta Kappa Society was established in 1830, and the first Greek-letter fraternity for undergraduates in 1836. An Alumni Association was organized in 1842.

President Wayland resigned in 1855. His successor was Barnas Sears, who had been president of Newton Theological Institution and secretary of the Massachusetts Board of Education. In spite of the Civil War the endowment increased from \$203,000 to \$327,000 and 36 scholarships of \$1,000 were founded; in 1863 the Chemical Laboratory was built. Tuition was raised to \$50 in 1864. Class Day was instituted in 1856; football, baseball, and boating developed; and at the outbreak of the Civil War a mili-





tary company was formed. Of 278 men graduating during the war, 132 enlisted in the army. Notable names among the graduates during this administration are those of two Secretaries of State, Richard Olney and John Hay. President Sears resigned in 1867.

President Caswell retired in 1873 and was succeeded by President Robinson. During his administration the University made great progress. Rhode Island Hall was enlarged in 1874, to accommodate the growing departments of natural science. The library, which had long outgrown its quarters in Manning Hall, was housed in a beautiful new building erected in 1878 with a bequest of John Carter Brown. The productive funds were increased to \$1,000,000.

Elisha Andrews succeeded President Robinson in 1889. During his administration the University grew at a remarkable rate. The students increased to about nine hundred. Several new departments were added, and the Faculty more than trebled. In 1891 the Corporation voted to admit women to the college examinations: in 1892 women were recognized as candidates for degrees, and women graduate students were admitted to the University classes. In 1897 the Corporation created "a department of the University to be known as the Women's College in Brown University;" and in the same year the Rhode Island Society for the Collegiate Education of Women built Pembroke Hall. Wilson Hall, Ladd Observatory, and Lyman Gymnasium were completed in 1891, and Hope College was renovated. Maxcy Hall, a dormitory with a few classrooms, was built in 1895. A new athletic field, named in honor of President Andrews, was laid out in 1898-99. President Andrews resigned, to become superintendent of the Chicago public schools.

William Herbert Perry Faunce, of the class of 1880, was elected president in 1899. The material resources of the University have been greatly enlarged during the present administration. The general endowment has increased to over \$4,000,000. Salaries have been raised, and a pension system similar to that of the Carnegie Foundation went into effect in 1913. Many new buildings have been erected: a house for the president, in 1901; an Administration building, the gift of Augustus Van Wickle, in 1902; an Engineering building, in 1903; Caswell Hall, a dormitory, in 1904; Rockefeller Hall, named for the donor, John D. Rockefeller, and occupied by the Christian Association and the Brown Union; the John Carter Brown Library, given by the trustees of the estate of John Nicholas Brown, in 1904; the Carrie Tower, built by Paul Bajnotti in memory of his wife, Carrie Mathilde Brown Bajnotti; a marble swimming pool, given by Colgate Hoyt in 1904; and the John Hay Library, the gift of Andrew Carnegie and others, in 1910. In 1903 a great organ, presented by Lucian Sharpe, was set up in Sayles Hall. Bronze statues of Caesar Augustus and Marcus Aurelius, the gifts of Moses B. L. Goddard, were placed on the campus in 1906 and 1908. An iron fence around the grounds was completed in 1905; and gates have been erected at various times—the Van Wickle gates, in 1901; the John Nicholas Brown gate, given by Mrs. Brown, in 1904.

#### The John Carter Brown Library.

The John Carter Brown Library, with the building erected for its use, was given to the University by the trustees under the provisions of





the will of the late John Nicholas Brown, of the class of 1885. This collection, now known as the most valuable library of Americana in the United States, was begun by John Carter Brown, of the class of 1816, and after his death was enlarged by his widow and by his sons, John Nicholas and Harold Brown. It possesses more than twenty thousand volumes in print and in manuscript relating to North and South America during the Colonial period, including rare and unique maps. The library may be used by properly qualified students or investigators upon application to the librarian. A personal letter to the librarian or a letter from some officer of a University or College is an acceptable form of introduction. In the main hall of the building are exhibited books, engravings, and manuscripts belonging to the collection. The library is open from 9 a. m. to 5 p. m. on week days.

The Faculty has increased to more than a hundred members, and the number of students to over a thousand. Graduate study has been fostered by the development of laboratories and seminaries. The work of the Faculty has been better organized by the appointment of deans and by reform of the committee system. The University has been brought into closer relations with the community, the alumni, and other educational institutions, by the establishment of the Brown University Teachers' Association, the appointment of visiting committees, the formation of new alumni associations, and the giving of more power to the alumni in the choice of trustees.

The general effect of the policy of the last three administrations has been to make the institution a "university college," as it has been called, combining many of the advantages of the small college and the large university.

At the close of the one hundred and fifty-first Commencement of the University, in 1919, there were enrolled the names of 8,681 graduates—7,705 men and 976 women.





## THE NAME BROWN.

---

The name of Brown, so numerous everywhere, was duly represented among the first settlers of Providence. Out of one hundred and one original proprietors, there were four of the name; Chad, John, Daniel, and Henry Brown. Of these, we have no account of John and Daniel; they may, perhaps, have been related to Chad, their names being the same as those of two of his sons, but it is certain that Henry Brown was of a different family. He was the ancestor of the Browns who formerly lived on Providence Neck, so called, including Richard Brown, who died in 1812, aged 100 years and 12 days, and others.

The spelling of the name, it may be remarked, has, like many others, been varied. At the first settlement of the country and for some years after, it was in most cases spelled with a final "e" (Browne), but that has since been dropped by nearly all who bear the name, including those embraced in this account. From "Genealogy of a Portion of the Brown Family." Providence, 1851.)

Note: The name of Chad Brown's son Judah is given by one authority as "Judah, alias Chad;" by others as "Chad or Judah;" from which we may suppose Chad to be a nickname.

Note: "Brown Genealogy," by Cyrus Henry Brown (Everett Press Co., Boston, 1907), is incorrect in its record of this family line.

Cyrus Brown gives the names of children of Mary Holmes and John Brown the same as our record, but the Brown ancestors he gives are not ours. The fact that the names Noyes, Sanford and Clark, were carried down in the family line is alone abundant proof of the accuracy of this record. There may have been two John Browns in Stonington at the same time.

\* \* \* \* \*

## THE BROWN FAMILY TREE.

---

### First Generation.

ARTHUR—Almost nothing is known of the first Brown of this line. He is merely mentioned as "Arthur Brown of Melchboone, or Melchbourne, England, the father of the Rev. Chad Brown," but this statement is not accepted by all authorities.

### Second Generation.

CHAD—THE REV. CHAD BROWN was born about 1600. He married at High Wycombe, Buckinghamshire, England, on September 11, 1626, Elizabeth Sharparowe. His name is given in the Parish Register of High Wycombe as Chaddus Browne. He came to America with his wife and children in the ship "Martin," landing at Boston early in July, 1638.





He went to Salem, Massachusetts, but not being in harmony with the authorities there, he was exiled for his religious belief and removed with his family to Providence, Rhode Island, in 1638—soon after Roger Williams had settled there. He was a Baptist minister and was a friend and co-worker of Roger Williams in the early days of the colony. He became at once a leader in the community and one of its most valued citizens.

In 1642, while on a visit to England, Mr. Brown was ordained elder and, returning to Providence, became the pastor of the First Baptist church, succeeding Roger Williams. For more than half a century the church had no meeting-house, the place of their assemblage for public worship being a grove or orchard, and in unpleasant weather the house of some one of the members.

In regard to this church, we find in Knowles' "Memoir of Roger Williams" the following: "The disputed point, whether Mr. Williams was the first pastor of the church, or not, does not appear to present a material difficulty. He would, we may suppose, as a matter of course, be the pastor of the church while he remained in connection with it. He was the only ordained minister at Providence, and though there may have been no formal election, we cannot reasonably doubt that he was considered as the pastor. Richard Scott accuses him, in his letter, of a disposition to manage everything according to his own pleasure; a charge which, coming from an adversary, may imply no more than that Mr. Williams was the head of the church. When he left it, he ceased of course, to be its pastor. He was succeeded by the Rev. Chad Brown, though not, as it appears, till after an interval of two years; for the records of the church assert that he was not ordained till the year 1642. We may easily suppose that, as Mr. Williams' connection with the church was very short, Mr. Brown was considered as the first pastor, even by his contemporaries, and that this impression was transmitted to their descendants.

"It was not unnatural for the church to be willing to recognize Mr. Brown as the first pastor, rather than a man who soon left them, and who refused to acknowledge them, or any other body of men, to be a true church. It is possible that other causes had some influence in the case. It is certain, however, that Mr. Brown has been generally believed to have been the first pastor of the church.

"Unquestionably, he was the first regular and permanent pastor, and may be regarded as one of the chief founders. It is not probable that he contended for the honor while he lived, and we may be sure that there was no strife, on this point, between him and Roger Williams, who speaks of him, in a letter written in 1677, as 'a wise and godly soul, now with God.'"

In a letter written to the author of the above, John Howland, Esq., says:

"The college was built in 1770. On the question among the founders, on what lot to place the building, they decided on the present site of the old college, because it was the home lot of Chad Brown, the first minister of the Baptist church. Other land could have been obtained, but the reason given prevailed in fixing the site. Had the impression been prevalent that Roger Williams was the first minister or principal founder of the society, his home lot could have been purchased, which was a situation fully as eligible for the purpose. If any doubts rested in the minds of the





gentlemen at that time, as to the validity of the claim of Chad Brown to this preference, perhaps the circumstances of Mr. Williams' deserting the order, and protesting against it, might have produced the determination in favor of Brown.

"The church continued in existence after Mr. Williams left it. The statement of Richard Scott that 'he broke from the society' implies that the society itself, or church, remained. The Rev. Chad Brown became its pastor and a succession of good men have continued to labor for the Lord, in that church, till the present day. It has never ceased to exist, and for the most part it has enjoyed great prosperity."

An estimate of the character of Chad Brown is given by Hague in his Historical Discourse, as follows:

"Contemporary with Roger Williams, he possessed a cooler temperament, and was happily adapted to sustain the interests of religion just where that great man failed. Not being affected by the arguments of the Seekers, he maintained his standing firmly in a church which he believed to be founded on the rock of eternal truth 'even the Word of God which abideth forever.' We know only enough of his character to excite the wish to know more; but from that little it is clear that he was highly esteemed as a man of sound judgment and of a Christian spirit. Often referred to as the arbitrator of existing differences, in a state of society where individual influence was needed as a substitute for well digested laws, he won that commendation which the Savior pronounced when he said: 'Blessed are the peace-makers, for they shall be called the children of God.' "

\* \* \* \* \*

### Chad Brown as One of the Founders of the City of Providence and Providence Colony.

The Rev. Chad Brown was one of the founders of the city of Providence and was one of the leading men of the colony from the beginning. He was a surveyor and was one of a committee who compiled a list of the home lots of the first settlers on Towne Street and "The Meadows" (Providence).

His home lot fronted on the "Towne Streete," now South Main and Market Square, with the southern boundary to the southward of College and South Main streets. It was about one hundred and twelve feet wide, and extended eastwardly to the "Highway," now Hope street. The College Grounds of Brown University comprise a large portion of this lot. It is said that we are indebted to the above named committee for our knowledge of these first lots.

Chad Brown is mentioned as one of thirteen persons who signed the Providence Compact, which was as follows:

"We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for public good of the body, in an orderly way, by the major assent of the present inhabitants, masters of families, incorporated together into a town fellowship, and such others whom they shall admit unto them, only in civil things."

The signers were: Richard Scott, William Reynolds, John Field, Chad Brown, John Warner, George Rickard, Edward Cope, Thomas Angell,







Thomas Harris, Francis Wickes, Benedict Arnold, Joshua Winsor, William Wickenden.

In 1640 he was one of a committee of four to deal with a boundary dispute between Providence and Pawtuxet. In July the committee reported: "We have gone the fairest and equallest way to produce our peace."

In the "Chad Browne Memorial," by Abby Isabel (Brown) Bulkley, Brooklyn, 1888, we find the following:

"The same year (1640) Robert Cole, Chad Brown, William Harris, and John Warner were the committee of Providence Colony who reported to them their first written form of government, which was adopted and continued in force until 1644, when Roger Williams returned from England with the first charter. Of the thirty-nine signatures to this agreement, Chad Brown's is the first.

"This instrument contains the arbitration decision to which in later years Roger Williams, in speaking of the dissensions which so disturbed the peace of the early colonists, referred in this wise: 'The truth is that Chad Brown, that holy man, now with God, and myself, brought the remaining after-comers and the first twelve to a oneness by arbitration.'"

Another writer, in quoting Roger Williams, makes him refer to Chad Brown as "that wise and godly soul—now with God."

In 1643 Chad Brown, Thomas Olney, William Field, and William Wickenden were a committee who attempted to make peace between the settlers at Warwick and Massachusetts Bay Colony, at the time of the Gorton troubles. The peacemakers' efforts were unsuccessful, however, and the matter was not finally settled until 1665.

It has been said that while the Puritans exemplified the spirit of the past, the founders of Rhode Island foreshadowed that of the future.

Although the followers of Mrs. Hutchinson, who took refuge in Rhode Island and established themselves at Portsmouth and Newport, limited their number to those professing Christianity, let us here observe that this Providence colony, established by Roger Williams, opened its doors to all—Jew, Pagan, or Christian. It was long regarded as an asylum for persons holding all sorts of religious views, most of whom had been ordered to leave the other colonies of New England.

Surely these Providence pioneers were in advance of their times, for the authorities at Massachusetts Bay hung Quakers on Boston Common, and even the Plymouth Pilgrims were not offering such freedom to all men.

\* \* \* \* \*

Mr. Brown performed the duties of the ministerial office until his death, which occurred in Providence supposedly about the year 1665. In this connection Appleton's Cyclopaedia of American Biography states that Chad Brown probably died in 1665, but it cannot be verified as the records were largely destroyed during King Philip's War.

The name of his widow occurs in a tax list of September 2, 1650; so he evidently died a number of years earlier than has been supposed.

"Chad and Elizabeth Browne were buried in an orchard on his home lot, College Street, corner of Benefit, where the County Court House now (1888) stands. Their remains were removed in 1792 to the Nicholas Brown lot in the North Burial Ground."—(From the Chad Brown Memorial.)





Pages 15 to 20 inclusive have been  
removed from this book by a researcher  
who works on the Brown family of  
Rhode Island.

**THE NEWBERRY LIBRARY  
GENEALOGICAL DEPARTMENT**

**SEP 1 1949**





less children. 'Tis an easy matter to get a wife to what it is a mother.

You mentioned that you rejoice to hear I am so happy in my second marriage, for which I am obliged to you, and I must acknowledge I am so. I can say Blessed be God I have got a very agreeable companion, but I can't say I am so happy as I could wish, for now I am under a concern how I shall make her comfortable, being entirely out of business, at least of any consequence, but she has more courage than I have and tries to encourage me all she can.

But why should the living Man complain. We have yet Reason to Bless God for the Comforts of Life afforded to us.

I must conclude by wishing you all the happiness this world will afford and in the world to come eternal Life.

My Wife joins with me in hearty Love to you and all your dear Sisters and children. Hoping you are all well as we are at present, Blessed be God. These from y'r friend and

UNCLE CLARK BROWN.

P. S. Dear Kinsman—I should be glad if you could help me to some Commission Business. It would be some amusement as well as a little profit. My respects to the Rev. Mr. Eales. I did take it hard that I had a line from you. I think you are Rather too Backward in writing, when I took the pains to write you a long letter. Is now almost a year since and have never had an answer or a line from you till now, but I willingly put up with all that with a provision you will do better for ye future.—C. B.

Note: The postscript is written on the back of the letter. It is addressed to Capt. Peleg Brown, Stonington Point.

Note: (Written by A. S. Palmer in 1879) "Peleg Brown, my Mother's father, living in Stonington, Conn., received a letter from his Uncle Clark Brown, October 17, 1782, living in Newport, saying he regretted not being present at 'Your Father and my Dear and Only Brother's Death.' By this letter it appears Peleg's father and Clark Brown were brothers. Peleg had moved to Stonington and Clark, his father's brother, lived in Newport at this date."

Note: The preceding paragraph written by Mr. Palmer in 1879 (when he copied the old letter) states that the letter was written in October (instead of January). This is probably correct, as the death of John Brown, Sr., discussed in the letter, took place in September, evidently. We assume the mistake to be Mr. Palmer's, at the time of copying.

Note: Clark Brown of Newport was great uncle to Rev. Clark Brown; John Brown, II, whose death was discussed, was grandfather to Rev. Clark Brown; Peleg Brown, who received the above letter was uncle to Rev. Clark Brown.





## CHURCH LETTER OF JOHN BROWN, JR.

Newport, January 13, 1768.

I hereby certify that Mr. John Brown, Juni, of Stonington, professes himself to be a Baptist in principle with us.

His mother was a worthy Member of our Church and still stands in that relation. His Father and his whole family constantly attended our meeting until their remove to Stonington.

Attest: Garder Thurston, Pastor of a Baptist Church  
and Congregation in Newport.

By this certificate John Brown I and John Brown II removed from Newport to Stonington previous to 1768.

\* \* \* \* \*

## A SUMMONS.

To the Sheriff of the County of New London, his Deputy, or to either of the Constables of the town of Stonington in said County Greeting:

By authority of the State of Connecticut you are here commanded to summon Sam'l Burch of said Stonington to appear before Latham Hull, Esqr., Justice of Peace for said County at his Dwelling house in said Stonington in said County on the ---- day of Septr. Instant at 9 o'clock forenoon then and there to answer unto Nancy Brown, Noyes Brown, Nathaniel Palmer, Junr. and Mary his wife, all of said Stonington, as they are Executors to the last will and Testament of Capt. Peleg Brown, Late of said Stonington, Deceased, the said Nath'l being executor in Right of his said wife, Mary, in a plea of the case, whereupon the Plaintiffs, in their said capacity, declare and say that the Defendant was indebted to said Peleg on the 30th day of March, 1793, he then being in full life and on the same Day came to a settlement with said Peleg, and they, the Defendant and said Peleg found Due to said Peleg Thirteen Shillings and one penny S. My.—(Silver Money.)—and the Defendant Did on said day last aforesaid make execute and Deliver to the said Peleg Due bill in these words viz:

“Stonington 30th March A. D. 1793.

“Due to Peleg Brown in a settlement since Febry. 1782, Thirteen Shillings and one Penny which I promise to pay with Interest from that time.”

SAM'L BURCH.”

as by said due bill in Court to be shown will fully appear and that the Defendant by means of the promises became liable and obliged by law to pay the aforesaid Sum to the Plaintiffs in their said capacity and therein and thereby Did Promise to pay the same Yet the Defendant his promise and obligation aforesaid not Regarding hath Never Performed the same tho often Requested and Demanded which is to the Damage of the Plaintiffs in their said capacity four Dollars which to Recover with costs this Suit is brought. Fail not hereof but Lawful Service and Due Return make with your Doings thereon.

Dated at Stonington, the 1st Day of Septr. A. D. 1798.

Seventeen cents duty are paid on this writ. Certified and signed by  
Coddington Billings, J. P.







# BRIMFIELD HOME OF CLARK AND TABITHA BROWN

At the left is an exterior view of "Elm Tree House" in Brimfield, Mass., showing full height of the elm tree tradition says grew from a riding switch that Tabitha thrust into the soft earth one day when she and Clark returned from a horseback ride.

On the right is a corner in Clark Brown's study in "Elm Tree House." Attention is called to the fine old panelling. The fireplace is now covered over, but the bricks of the hearth show on the floor.





(Note: The original document, written very distinctly, was contributed by Miss Wheeler, of Stonington, Conn., in 1922.)

Nancy Brown (mentioned therein) was the widow of Capt. Peleg Brown, and Noyes, his nephew, was brother of Rev. Clark Brown.

\* \* \* \* \*

The Clark Brown House contains some nine or ten rooms, with a small entrance hall at the front.

The large room downstairs into which the side door opens, originally extended the whole width of the house and had a fireplace six feet wide. The room is now divided into two rooms and the old fireplace—now covered over—is also divided in the middle by the partition.

On the right of this large fireplace is a bake-oven three feet wide, and above the oven is a little smoke-room. Both the oven and smoke-room are now papered over.

According to Mr. Drumm, the rooms were originally not papered but were stenciled, as certain places on the walls show traces of stenciling. The wainscoting in the rooms is 30 inches high, and is on a level with the window sills. Boards in the floors are 18 inches wide.

The windows downstairs are fitted with wooden panels, which slide back along grooves in the window sills and disappear into the wall at the side. These panels are on the inside and are entirely distinct from the shutters on the outside.

The chimney is doubtless the original one, as Mr. Drumm has on exhibition in a shed at the rear some of the loose bricks which fell off. These bricks are not uniform in size and are evidently hand made.

In a back room is a water heater built of brick. A large brass kettle stands on a brick foundation. The foundation is about 33 inches square and 25 inches high. A fireplace is underneath, with an iron door about 5x12 inches. The 19-inch brass kettle can heat water to the boiling point quicker than on the stove. (At present it has a tin lid with spout.)

The whole house is in good condition and is wonderfully well preserved. Mr. Drumm is trying to keep it in good repair. When he makes changes he tries to make them in keeping with the style of the house and the time in which it was built.

Clark Brown's two sons, Orus and Manthano, were doubtless born in this house, as one was born in 1800, the other in 1802, and Clark Brown did not leave Brimfield until 1803 (after November 2).

\* \* \* \* \*

### DEEDS OF HOUSE LOTS IN BRIMFIELD, MASSACHUSETTS.

First, in 1773, conveys land to Joseph Moffatt south of the one acre "where said Moffatt now lives."

In 1776, April 29, Joseph Moffatt of Brimfield, Physician, bought land in Brimfield lying in the town street on both sides of the highway, lying south of and cornering in part on Daniel Morgan's Home Lott, and part of an acre of land belonging to Colonel John Worthington, on which said Moffatt now dwells.







In 1784, February 25, he bought of David Morgan, of Brimfield, for £33 one acre of land with buildings thereon.

In 1800, conveyed to Clark "all my house lot where I now dwell."

According to the plotting of the layout of Brimfield residences this place corresponds with the "Elm Tree House," or a little north of it.

Lot No. 7 is north of this site—a north boundary. As the Elm Tree House is of the type built about 1800, it is probable that it was new at the time of the marriage, or thereabout, the earlier buildings having been taken down. The Pyncheon House would have stood "near 23 on the opposite side of the road."

\* \* \* \* \*

A paper written by Mrs. Pherne T. Pringle to her daughter, contains the following statement in regard to the Brimfield House:

Mrs. Brown lived at 7 Old Brimfield. The man who had Mrs. Brown's portrait lived near 23 on the opposite side of the road. His name is Pyncheon. Willis Moffatt near Cleveland. Dr. Joseph Moffatt died 1820 near Casenna, N. Y.

(This was doubtless Dr. Joseph Moffatt, Jr.)

\* \* \* \* \*

### THE REV. CLARK BROWN.

Clark Brown was born January 25, 1771, in Stonington, Connecticut, where he lived with his parents, John Brown II. and Mary Holmes Brown, being one of a family of four brothers. (His only sister died in childhood.)

At the age of 17 years he joined the Congregational Church in Stonington, on February 10, 1788. Although we have no record of his undergraduate college work, we know that he received an honorary Bachelor of Arts degree from Yale in 1794, at the age of 23. This was the first of several honorary degrees conferred upon him by New England colleges.

The following year—on October 7, 1795—he was ordained as a minister, in Boston.

His first church was at Machias, Maine, where he was pastor in 1796-97. He seems to have troubled himself very little about form and order in doing whatever he chose to do. His independent attitude in ignoring the principles of the Congregational Church, as established in New England, was the cause of endless friction in his churches. While in Machias he "reformed the articles of faith, abrogating the doctrines of the Trinity and total depravity, and admitting persons to the Communion without any evidence of regeneration. About half of the church refused to unite with it in its new form, and were suspended from church privileges." (See Hampden Pulpit, page 744.)

He resigned his charge of his church by letter, and was dismissed by vote of the town May 10, and by vote of the church November 2, 1797.

On May 1, 1797, the Committee of Supply of Brimfield, Massachusetts, was instructed "to hire and procure the Rev. Clark Brown, to preach upon probation." He had preached for the people the previous year, during his





predecessor's (Mr. Williams') sickness and while he (Clark Brown) was absent from his people as pastor at Machias, Maine.

On November 20, 1797, the Town and Church of Brimfield voted to give him a call. He was offered a salary of "£130 by the year so long as he preaches." On November 20 this vote was reconsidered and the offer was made \$400.00, and £100 also were to be paid in labor and lumber whenever he might wish to build him a house. Mr. Brown's letter in reply makes his acceptance conditional on the salary being paid "so long as he shall be minister" and "punctually" paid.

After much dispute Mr. Brown was installed. In 1797, December 31, before the Council was invited to assemble for his installation, he had undertaken to alter the terms of admission to the church. He read a Confession of Faith which he proposed to substitute for the old Covenant. The effect would have been to revolutionize the whole basis of church fellowship, making it neither Calvinistic nor Evangelical, but so vaguely indefinite as to set aside any such distinctive characteristics, for loose notions and loser practices.

The church records were kept by Mr. Brown, and contain his interjected explanations, as well as the customary minutes of votes passed. He paid no attention to previous regulations, Discipline of the Church, etc.

There were special meetings called by both the Council and by Mr. Brown regarding his pastorate. The town called for an Ecclesiastical Council to arrange for the installing of Mr. Brown, which was finally accomplished June 19, 1798. The Council was composed of ministers and delegates from six churches. The Council voted that Mr. Brown's explanation of his opinions was satisfactory, and that the alleged misconduct was attributable to provocation and inexperience, rather than maliciousness and folly.

Trouble ensued and caustic letters were written by both sides of the controversy. Finally on September 2, 1803, in response to proposals submitted by Mr. Brown, and drawn up by General Eaton, the town voted "to dispense with the services of the Rev. Clark Brown, after the third Sabbath in October next." On November 2, 1803, Mr. Brown was dismissed by vote of the Church, at his own request. The termination of his pastorate was as irregular as his installation.

\* \* \* \* \*

Note: There are six or more pages given to Rev. Clark Brown's Brimfield church troubles in "History of Brimfield, 1701-1876."

It is from this history that the above account is taken.

The Brimfield History also states that the Rev. Clark Brown was of a bright and active mind, sociable and impulsive disposition, but not distinguished for patience or prudence. He was an avowed unbeliever in those Evangelical doctrines, which the Congregational Church has during all its history maintained as fundamental doctrines of the Christian faith.

The following estimate of his character is given in "The Church in Brimfield", pages 41-43.

"Mr. Brown had a mind of considerable strength and more than usual activity, but he needed for its most happy and useful development a more rigid course of discipline than it was ever his fortune to enjoy. His manners were popular, and his preaching highly entertaining to those who





sympathized with his religious views. A few published discourses indicate that he was remarkable for fluency, but wanting in accuracy and directness.

"It does not seem strange, all things taken into account, that the town persisted in their attachment to Mr. Brown. Of affable manners, he made many friends. Such as were not offended by his peculiar sentiments regarded him as generous, well disposed, and fitted to do good.

"A majority of the voters in town were in his favor. To them it seemed especially unjust that their preferences should be overruled by the wishes of the church, and the decision of the council. They thought themselves entitled to have a voice in the selection of a minister to whose support they were required by law to contribute.

"The wiser method of leaving the institutions of religion to be supported by the voluntary efforts of its friends was then unknown."

\* \* \* \* \*

Clark Brown was elected Representative to the General Court (as the State Legislature was then called) in the year 1802-3.

This statement seems to agree with that above in regard to the popularity of Clark Brown in Brimfield. Surely it was a remarkable circumstance, that he was elected to this office toward the close of a pastorate of six years, and when there had been such constant friction in his church.

It was the custom of the Congregational ministers in New England from the beginning to take part in public affairs. The prominent parts taken by Cotton Mather, Hooker and Cotton are well known. They shared in authority with the governors of colonies.

\* \* \* \* \*

Rev. Clark Brown married Miss Tabitha Moffatt, daughter of Dr. Joseph Moffatt and his second wife, Lois Haynes. (Dr. Moffatt was a physician in Brimfield more than forty years, having served as a surgeon in the Revolution, and also on important war committees, besides having been Town Clerk for several years and Representative to the General Court.)

The following document—original copy—is in possession of Mrs. A. N. Bush, Salem, Oregon.

"This certifies that the intention of marriage between the Rev. Clark Brown and Miss Tabby Moffatt, both of Brimfield, has been entered with me fourteen days before the date hereof and publication thereof made according to law. Brimfield, November 30, 1799.

(Signed): STEPHEN PYNCHON, Town Clerk."

The following day, December 1, 1799, the wedding took place—"Clark Brown and Tabba Moffatt married in the Meeting House, by Rev. Joel Foster, of New Salem, Lord's Day afternoon, December 1, 1799."—From the Church Records in "The Church in Brimfield," page 41.







\*The sermon preached at the marriage was published in pamphlet form and is still in existence. At this time Clark Brown was 28 years of age and his wife 19. (She was born May 1, 1780.)

They made their home in the "Elm Tree House," which was probably new at the time of the marriage, as Brimfield tradition says that the dome in the ceiling of Clark Brown's study was arranged for his convenience at the suggestion of Dr. Moffatt. (See description of this house on another page.)

The two sons, Orus and Manthano, were born in the above mentioned house, Orus on September 4, 1800, and Manthano on December 15, 1802.

The latter name given in the Latin form—Manthanus—was sent by the Town Clerk of Brimfield (1916), as copied from the vital records of his office, though the spelling Manthano seems to have been used by his family and was so signed in his 1836 letter. The other name, Orus, is always spelled the same in all documents, and was so used by his family.

\* \* \* \* \*

### REV. CLARK BROWN IN MONTPELIER, VERMONT.

(From History of Montpelier, 1781-1860.)

Clark Brown was the first preacher in Montpelier, Vermont, having gone there from Brimfield, Massachusetts. He was hired in 1805 in accordance with a vote of the town, to preach one year for a stipulated salary, amounting to about five dollars a Sunday for every Sunday through the year, with whatever he could pick up in perquisites from marriages and extra sermons.

He did not officiate in that capacity much more than half the period for which he was hired, for, owing to the little faith felt in his piety, on the part of some, and disagreement with some of his doctrines which favored Unitarianism, and the little interest felt in the subject by many, his audiences dwindled away by the end of six months.

He thought to arouse them by preaching them a pointed sermon upon their neglect of religious duty, which made matters worse for him. This, together with the existing causes of disaffection, led his employers to meet and decide to pay him for his whole year, but to wholly dispense with his further services as a preacher.

Rev. Mr. Brown remained in Montpelier and the next year—1806—started a weekly journal—the first newspaper ever published in town—called the "Vermont Precursor." He published it one year and then, 1807, sold out to Samuel Goss, who rechristened it "The Vermont Watchman." (It is still being published.)

---

\*Footnote: The New York City Public Library has a copy of this wedding sermon. It is a small pamphlet of eighteen pages, printed by Samuel Trumbull, Stonington Port, Conn., 1800. A photostatic copy of the pages is in possession of the writer. The text was I Peter, III:7.





The only daughter, Pherne Tabitha, was born while the Clark Brown family was living in Montpelier, on March 22, 1805.

We have, so far, very little information about the family during the years between 1807 and 1815. We have only this statement: "Clark Brown preached at Orange, Mass., and Swanzey, New Hampshire, after Montpelier." (From History of Brimfield.)

The following letter written from New York City indicates that he changed from the Congregational to the Episcopal denomination while living in Swanzey. It also indicates that he had traveled overland from there via Brattleboro, Vermont, to the Hudson (or "North River") and then down the river a distance of 160 miles to New York.

\* \* \* \* \*

#### FROM THE REV. CLARK BROWN TO HIS WIFE.

New York, September 15, 1815.

My Dear: This informs you that I arrived safely in this city this morning at 9 o'clock. I was very much fatigued passing over the mountain after I parted with you, as I had with other passengers to walk up the steepest eminences, it being impossible for the horses to draw us. Having been deprived of my sleep, as you know, for several nights previous to my leaving Swanzey, I was very soporific till Wednesday morning.

The road is extremely bad and unplesant from Brattleboro till within 30 miles of the North River. It is much the best to pass thro' Connecticut, and the passage is quite as expeditious and far more pleasant. We had, however, a pleasant passage down the river. The distance is 160 miles, which we passed in about 23 hours. There was so much company on board, that I could have but little time for sequestered contemplation. We had a variety of characters. But we were all pacifick.

I have now been in this city 12 hours, and have not seen my brother. I have walked several miles to find him, but have not ascertained where he is. The most of my acquaintance are out of the city. I am in good health, except the continuance of the ague in my face, which is troublesome. It has abated some since yesterday. I anticipate its cessation.

We propose to leave the city tomorrow morning; but if I should see my brother this evening, or early in the morning, we may defer our departure till Saturday morning, at 9 o'clock. Our present conclusion is, to take the Steam Boat to Brunswick, N. J., and so on partly by land, and by water.

My Brother Noyes is expected here this evening, as he left Stonington on Monday last, as I have been informed by Mrs. Cobb. She received information by letter from her husband, who was at Stonington, that such was his intention. They both had concluded to come on in the same vessel. But the wind has been against them.

I have ascertained, that Norfolk is the place, to which Bishop Moore alluded in his last letter to me. But as it is not a healthy place, I shall prefer a parish to be on some of the rivers. I have had a present of several books, to the amount of six dollars or more, from Bishop Hobart of this city.





When I think of the unchristian manner, and the savage indignity with which I have been treated, since it was publickly known that I was in favor of the Episcopal Denomination, I feel very disagreeable. I aimed, as you well know, better than any other person on earth, at the respectability, and spiritual welfare of the church and society, over whom I was consecrated a minister. You know how great my affections have been for them and their children. But how have I been requited? But I am sorry that I did not bear their abuses without making any statements of just incrimination. If, however, I had not stood firm on my own ground, and demanded justice, we should have been crushed.

Notwithstanding all which has taken place, I wish you to assure them that I am willing to forgive my greatest enemies, if they should desire reconciliation. If God should put them, or any one of them, into circumstances, in which I could offer them Christian relief, I would do it, if I know my own heart, with the most cheerful avidity. But it creates in my mind very painful sensations, to think that the Selectmen of the Town would concert such a plan, as they had in view on the day which I left Swanzey, when I had not done anything, except my fidelity in preaching, to excite their opposition. But I will not dwell on this subject, so awfully painful.

You may make publick, as you may think proper, the contents of this letter. I hope the ministers who preach to them will be faithful. You must remind them not to. . . . .

Tell Capt. Morse that I am very sorry that I had not the opportunity to give him the parting hand, when I left him at Brattleboro. I shall write often. Give my love to the children and to Mother.

Your affectionate companion,

C. BROWN.

P. S. I intend to send for you as soon as possible.

Written in haste—I shall endeavour to keep up good spirits.

\* \* \* \* \*

#### FROM CLARK BROWN TO HIS CHILDREN.

Alexandria, October 9, 1815.

To Orus, Manthano, and Pherne Brown:

My Dear Children: This informs you that your Pappa has not forgotten you, though we are separated at the distance of between five and six hundred miles. Your Marm and you are remembered in my secret prayers, that God would preserve and bless you all. Without his blessing, we must be miserable.

You must be good children, say your prayers, obey your mother, and endeavor to improve your minds in knowledge. Pappa earnestly desires that you will be wise, useful and respectable children. Call to mind, I beseech you, the instructions which I have often given you. You know not how many prayers I have made to God through Christ our Saviour for you. You may die in early life. But you cannot be happy after death,







unless you repent of your sins, and live in obedience to the requirements of the Gospel of our Lord Jesus Christ. I commend you to God.

I am anxious to see you. When I think of your dear Brother, who is dead, my tears flow from my eyes. I have wet this paper with tears.

Give my love to your grandmother. Tell her that Pappa will do everything for her which he can; and that he will never forsake her. Be good children. Write to your Pappa when your Mother writes.

I expected to have sailed for Norfolk today, but shall not go till to-morrow morning.

From your loving Father,

CLARK BROWN.

P. S. I hope you will be careful to preserve and save everything possible. Attend to everything your Marm says. Pherne, you must kiss your Marm for Pappa. I love you.

\* \* \* \* \*

(Note: The following letter was written on the same sheet with the above.)

My Dear and Beloved Wife: Never was I more sensible that my original attachment to you was sincere, than I now am. I have been introduced to the most respectable families in this city, and in the adjacent country. I have seen many handsome ladies, well accomplished some, and the most of whom are pious, judging from their deportment and conversation, but my affections remain unalienably the same to you. It is not possible that my love etc. can be weaned from you.

I pray God to forgive me in all the instances in which, if any there be, I have not treated you as a husband ought a kind, a loving and virtuous wife. . . . .

It is now sunset. I shall sail for Norfolk tomorrow morning. When I arrive there I shall be as near you as I now am. . . . .

If I should settle in Norfolk, I will consent to your arrangements and wishes, respecting your coming with the family this autumn. I can, I expect, hire a house with furniture. I will come after you, if you should wish, or would meet you in New York. I could return sometime next summer and settle up all my accounts. I shall not tarry more than five or six weeks, unless I should settle in Norfolk. In that case, I shall return to this city, then go over the Ridge; most probably to Martinsburg, which is about 80 miles from this city.

Let us pray to God that he would be gracious to us, and teach us our duty. Prayer is our duty. It is our interest for time and Eternity.

Your loving husband,

C. BROWN.

P. S. It is now warm and pleasant. We have had no violent storms, nor cold weather.

My Dear, do not settle with people, without looking very carefully to my accounts, receipts, etc. Give no order on the taxes, which are crossed.—  
C. Brown.





**CLARK BROWN (Continued).**

As stated on another page, we have very little information about Clark Brown and family between the time of selling his newspaper in Montpelier, and his departure from Swanzey, New Hampshire, in September, 1815—a period of eight years. Apparently his pastorate in Orange, Massachusetts, was during that interval, as the History of Brimfield states that he was at Orange and Swanzey after Montpelier. (His pastorates before 1807 have already been traced.)

Clark Brown was doubtless settled in Swanzey at least as early as the autumn of 1813, as the preface of a published sermon bears the date "Swanzey, February 15, 1814," the sermon having been delivered in November of the previous year, at Richmond, N. H., a town within a very few miles of Swanzey\*.

While living there, his wife's mother, Lois (Haynes) Moffatt, widow of Dr. Joseph Moffatt, was evidently making her home with Clark and Tabitha, as Clark in his Alexandria letter (1815), written to his children, referred to "your grandmother," while his own mother (Mary Holmes Brown) had died in 1809.

Mr. Brown's dissatisfaction with the order of things in the Congregational Church, as established in New England, and his subsequent change to the Episcopal Church, seem to be in harmony with New England Church History, although in many cases those who left the denomination turned to the Unitarians and organized new churches.

The New York letter indicates that there had been serious friction in Swanzey, just previous to the departure of Mr. Brown. We have only the statement that he went to Maryland as an Episcopal Rector.

Mrs. A. N. Bush of Salem, Oregon, says: "My grandmother, Mrs. Pherne Brown Pringle, often told us of her experience in living for a short period in Mt. Vernon (the mansion) and of being allowed to go into the cupola (at the age of 10 years). Upon the arrival of the family in Maryland, there was no parsonage ready, so temporarily they lived in Washington's Mt. Vernon home, until the parsonage was completed. It was under construction but nearly finished when the family arrived. Somewhere in the family's possession are sketches of both Mt. Vernon and the Episcopal parsonage, drawn by Great Grandmother Brown."

It has been said that during this period of waiting, Clark Brown preached in the church that George Washington attended. Doubtless it was Christ Church, Alexandria.

\* \* \* \* \*

**FROM TABITHA BROWN TO NOYES BROWN AND WIFE.**

William and Mary's Parish, Maryland, January, 1817.

Dear Brother and Sister: Consider how uncertain is human life with all its enjoyments and alluring prospects. For weeks and even months

---

\*Footnote: It has recently been ascertained that Clark Brown arrived at Swanzey, Aug. 21, 1808, and served seven years. See "Additional Notes."





Death has been standing at the threshold of the door, but was not permitted to enter until the 12th January at half past 10 in the morning to give the fatal blow. Oh, how excruciating the thought! The bitter cup would not pass. I am bereft of my Dear beloved husband, my children of an earthly Father, and you of a loving Brother.

His body sleeps undisturbed beside the altar, beneath the flooring of Wm. and Mary's Church, whilst I have reason to believe his soul is partaking of celestial enjoyments with the ransomed in Heaven. The tenor of his life corresponded with his profession. He was happy in his connection with the Episcopal Churches. He never regretted leaving New England on any account but the dread of a sickly climate, and the distance from his friends.

Not only his life, but his dying words were consoling to his surviving friends. For a number of years previous to his death he was strictly orthodox, in that he continued unshaken to the day of his death. His faith in Jesus Christ was a sweet cordial in his dying hours. When asked by a gentleman if he was willing to leave this world, his answer was: "Yes, I do not know that I shall ever be better prepared, but I am sorry to part with my wife and children that are dear to my soul. Am sorry to leave them in this unhealthy climate, and but little property, but God is a Father to the widow and he will hear the orphans when they cry."

But a few minutes previous to his departure he wished me to read prayers, and my little family knelt beside his dying bed and with one heart and voice put forth our . . . petitions to our Heavenly Father in behalf of your Dear Brother, at the close of which he gave the Amen for the last time on earth.

My friends, reflect for a moment on what must be the anguish of my heart at this and at the closing scene. In a moment, as it were, deprived of all my earthly dependence, in a strange land, at a distance from all my former friends and acquaintances, and with but little property for my support.

All involves on a poor woman—I have not only to clothe and feed my children, but I must endeavor into their young and tender minds all principles of religion to instill, or great will be my responsibility.

When I parted with my sweet little boy, I thought nothing could exceed the anguish of my heart; but that was only a choice blossom. The destroyer has taken away the tree. I have nothing left but a few tender sprouts that need nursing and care.

Never were your brother's prospects so inviting as since his connection with this people; he was delighted with them and they with him. They manifested much concern for him and his family during our sickness which was of six months' continuance. They were constantly sending their servants with presents and to make inquiries how the family were and if they could help us to anything which we had not got in our possession. We had many gallons of wine given us, money, preserves of various sorts, and everything necessary for the family. Three of the best physicians in this vicinity to attend us during our sickness, but all in vain. The time had arrived and your brother's exit must take place.

Man appoints but God disappoints—all is vanity, all is just and right, and without doubt for the best. Amidst all my disappointments and







trials, even in the most heartrending I ever experienced, when my children were crying: "Oh Mama, Oh Mama, poor Pappa is dying!" I was sedate and tranquil. I was wonderfully supported, but all this does not, I fear, make me what I still wish to be—a true Christian.

(End of copy of Mrs. Clark Brown's letter.)

So far, my dear sister, I had copied a letter from Cousin Clark Brown's wife, whom you have probably heard the death of, when I thought of this opportunity of writing you, and that it will be agreeable for you to read it. She further states that she is happy, that she is among such hospitable people, that they will provide for her and family her lifetime. A rich planter has taken one of her sons as an adopted child. She says: "Could I have expected this in New England?—surely not."

She has possession of the glebe until they settle another minister which she observes they think will not be very soon.

\* \*

The rest of this letter that is signed by Mercy Palmer contains only family matters, with no further reference to Mrs. Clark Brown.

The letter is directed to "Mrs. Mary S. Stanton, New London, at Capt. J. Wood."

Capt. Alexander Palmer has written on outside of the letter: "This letter was from the widow of Clark Brown to Noyes Brown and his wife, who was sister of my Father.—A. S. P."

(Mrs. Elizabeth Loper, of Stonington, daughter of Mr. Palmer, sent the above, September, 1922.—E. B. S.)

\* \* \* \* \*

### THE PLACE OF CLARK BROWN'S DEATH.

It is stated in Noyes Brown's family record (left by his son Henry and contributed by A. S. Palmer) that Clark Brown died in William and Mary Parish, Maryland. The same statement is made in Mr. Palmer's letter to Mrs. Wilson, of The Dalles, Oregon.

Shortly after his death, Tabitha Brown in her letter dated "Wm. and Mary's Parish, Maryland, January, 1817," wrote to Noyes Brown: "His body sleeps undisturbed beside the altar of Wm. and Mary's Church."

There is some room for doubt as to the exact location of Clark Brown's Church, as recent correspondence shows that there are two "William and Mary" parishes in the State of Maryland; one in Charles County, and one in St. Mary's County (next adjoining on the south.)

It would seem, however, that the one in Charles County is the parish meant in this connection, as it is the county located directly across the Potomac from Mt. Vernon, where the Brown Family stayed on their arrival.

Under date of August 25, 1922, Rev. W. B. Dent writes: "Your letter addressed to the Rector of Christ Episcopal Church, Picawaxen, Charles Co., Maryland, was received by me, the present Rector. . . ."

"There are no records of this parish dating back to the time to which you refer. The old records were all destroyed by Federal troops during





the War of the Rebellion. Everything has been lost. I have made inquiry of some of the oldest members of the congregation but could get no information.

"This Parish at that time was a part of the Diocese of Maryland. Perhaps you might get some information from the records of that diocese.

"I am very sorry I cannot give you the information you desire. It would have given me great pleasure to have done so.

"William and Mary Parish, Wayside P. O., Charles Co., Maryland."

\* \* \* \* \*

### FROM CAPT. ALEXANDER PALMER TO MRS. E. M. WILSON, OF THE DALLES, OREGON.

(Note: Mrs. Elizabeth D. Loper, Stonington, Conn., a daughter of A. S. Palmer, writes, September, 1922: "In a letter written to Rev. T. Mallaby in 1879 by Mrs. E. M. Wilson from The Dalles, Oregon, she asks for any information he could give her of Rev. Clark Brown, as he (the Rev. Clark) 'was the husband of a wonderful woman and a part of her.'")

February 14, 1879.

Clark Brown first (?) settled in Brimfield, Mass., where he married Miss Tabithy Moffatt, daughter of Doctor Joseph Moffatt of that town, in church before and numerous respectful assembly, on Sunday.

On Tuesday following in the afternoon a large collection of the town called on Mr. Brown and lady, at her father's house where they partook of cheering cordials, and spent the evening in the enjoyment of very agreeable and friendly interview. On Thursday afternoon they made an entertainment at the house of Rev. Prince Aspinwall, where Mr. Brown boarded, at which place they formed a regular procession and proceeded to Dr. Moffatt's, from which place they visited Mr. B. and lady in company with her parents and some of Mr. Brown's relatives from Stonington, then returned to Mr. Aspinwall's, where the evening was spent in innocent festivities and recreations, the whole of which was closed in amity and joy.

He next removed to the town of Orange, Mass., where he was settled over a Baptist Church. Next removed to Swanzey, N. H. Dr. Hart says about 1802. (I think this is a mistake as to the order in which he went to the different towns. See the story of Clark Brown's life elsewhere.—E. B. S.)

Mr. Brown came to Stonington and had a controversy on Arminianism and Socinianism doctrines with Hezekiah Woodruff, pastor of the Congregational Church. He was set aside by the Congregational Church. Some years after he returned to Stonington, and was received into the church.

Mr. Brown removed to Wm. and Mary Parish, Maryland, where he died January 12, 1817. The last known of Mrs. Brown, she was living at Hickory Grove, Missouri, in the year 1841. Mr. Hart has a book of sermons preached by Mr. Brown, published in Georgetown, D. C., in 1819.

(End of extract from letter.)





We find the following paragraph in the historical sketch given by Prof. W. N. Ferrin, at the 50th anniversary of Pacific University, in 1898: "Another of the earliest teachers we are exceedingly glad to have among our guests on this occasion, Mrs. Elizabeth Miller Wilson, of The Dalles. She was a teacher here in the year 1851."

1550965

\* \* \* \* \*

### ADDITIONAL NOTES IN REGARD TO REV. CLARK BROWN.

"I have looked up the records of the church and find no record of Mr. Brown's pastorate either in the Central Church, which is only 77 years old, or in North Orange Church, which became a Universalist Church before that date. There is a town of Orange in Vermont."

ANDREW CAMPBELL,  
Minister of Congregational Church,  
Orange, Massachusetts.

May 18, 1923.

\* \*

Note: A letter of inquiry to the pastor of the Baptist Church of Orange, Mass., brought the reply that there is no record of Rev. Clark Brown being associated with the Orange Baptist Church. That church was organized about 1833. Statement signed by Arnot Dexter, pastor, May 6, 1927.

\* \*

The Parsonage, Swanzey Center, N. H., April 21, 1923.

Dear Mrs. Spooner: With reference to your letter of the 14th inst., re the Rev. Clark Brown. After quite a search, I think I am able to give you the information you require, which I found in a manual of First Congregational Church in Swanzey. I am writing you the exact words as found in that manual, page 13.

"Rev. Edward Goodard of Shrewsbury was ordained and settled as pastor of the Swanzey Church in 1769, and served until July 5, 1798.

"No regular pastor was again secured until the Rev. Clark Brown, a Harvard graduate, came from Brimfield, Mass., and began his work August 21, 1808, and who was installed about two years later.

"His attempt to conform the church to his Episcopalian ideas proved unfortunate for the pastoral relationship, and it was dissolved by Council in 1815, after about seven years of service. He is spoken of as 'a man of popular talent, but unstable.'

"Accessions to the number of forty-nine were made during his pastorate."

That is all I can learn about the Rev. Clark Brown, re his Swanzey pastorate. I shall feel much pleased if the above information will help you out. I wish you success in this task of yours.

Sincerely yours,

ROBERT E. JONES, Cong'l Minister.

\* \*

St. Mary's Parish,

St. Mary's City, Maryland, May 21, 1923.

My Dear Mrs. Spooner: There are two William and Mary Parishes





in Maryland, both of which have been vacant for some time. The one adjoining this parish has only recently been put under my charge, all of which doubtless accounts for the fact that your letter written July 23, 1922, and addressed to the rector of William and Mary Parish, Maryland, has only recently found its way to me.

The record of this William and Mary Parish does not contain the name of your great grandfather, Rev. Clark Brown, but it does show that a Dr. Joseph Jackson was rector there during the years you mention. It must be that the William and Mary Parish in Charles County, P. O. Wayside, is the one you want, and I am afraid you can find nothing there, as the parish is vacant and the parish records before about 1870 have been destroyed by fire.

Yours sincerely,

C. W. WHITMORE, Rector St. Mary's Parish.

\* \*

The Enoch Pratt Free Library,  
Baltimore City, Maryland, March 8, 1923.

Mrs. C. C. Spooner, .

Dear Madam: You wrote to me making some inquiries as to the life in Maryland of your great grandfather, the Rev. Clark Brown.

In some manuscript notes on the Maryland clergy made by the Rev. Ethan Allen, D. D., preserved among the records of the Diocese of Maryland, I find the following item:

"Clark Brown from New York, ordained by Bishop Moore, N. Y., 1815, was assistant to Dr. Lyell and Principal of the female academy of his church. . . . 1817 came to William and Mary (Parish), Charles (County, Md.). Died at about 30 years—Dr. Turner (says) February 13, 1817.

A volume of his sermons was published after his death for the benefit of his children under the direction of F. (rancis) S. (cott) Key.\*

" . . . . left a wife and three children."

The words in brackets were supplied by me. In a printed book by Dr. Allen on "The Clergy in Maryland Since 1783," the same information, less the closing sentences, is given.

If the years of your great grandfather's life, 1815-1817, are not clear, information may be gained from the journals of the Diocese of New York and New Hampshire. Write to the Rev. Frank M. Gibson, care of the Johns Hopkins University, Homewood, Baltimore, and ask him to look up the Rev. Clark Brown in those dioceses.

Very truly yours,

LAWRENCE WROTH, Assistant Librarian.

---

\*(Note: It appears from one of the above letters that Rev. Clark Brown and Francis Scott Key were friends. Mr. Key was district attorney of the District of Columbia for several years. Detained against his will, he was on a British man-of-war when the attack was made on Fort McHenry, September 13, 1814, which inspired "The Star-Spangled Banner.")





Maryland Diocesan Library.  
Gilman Hall, Johns Hopkins University.

Mrs. C. C. Spooner,

Dear Madam: The records of this Diocese, which were kept much more meagerly in old times than they are now, give no information about the Rev. Clark Brown, except in the brief notice of him in the Rev. Allen's "Maryland Clergy." (Same note as in above letter.—E. B. S.)

You will see that this adds little to what you already know, except as to the great difference between Dr. Allen's estimate of Mr. Brown's age, and your own information on that point.

Mr. Brown was here for too short a time to make any great impression upon our diocesan history, which accounts for the meagerness of Dr. Allen's note.

Bishop Burgess, in his list of persons ordained from 1783 to 1857, states that Mr. Brown was ordained in August 1815, and gives his age as 32. I fancy, however, he got his information from Allen's book.

Very truly yours,

FRANK M. GIBSON, Librarian.

(Note: The above statements about the age of Clark Brown are incorrect. We know that he was born January 25, 1771, and died January 12, 1817, aged nearly 46 years.)

\* \* \* \* \*

### THE EXACT LOCATION OF CLARK BROWN'S CHURCH AND THE PLACE OF HIS BURIAL.

Washington, D. C.

Mrs. C. C. Spooner, Marquette, Michigan.

My Dear Madam: In answer to your letter of June 28th, I desire to say that all the records of Christ Church, Picawaxen, William and Mary Parish, Charles County, Maryland, now in the Diocese of Washington, were burned up in the Civil War in their campfire by men of a Union infantry regiment. Consequently neither the parish nor the diocese has many records of that church prior to 1865.

The church, built of brick, a short time before the Revolution of 1776, still stands and is in excellent condition. It may have a tombstone or other memorial of your great grandfather, but I do not recall.

It is remote and I have not been there lately. At present it has no rector, but a former rector, Rev. Clarence Whitmore, The Rectory, St. Mary's City, St. Mary's County, Md., may be able to tell you,

Yours truly,

W. L. DeVRIES,

Canon and Chancellor of Washington.

Michigan Summer Conference, Hillsdale, Mich., July 7, 1923.

P. S. The nearest postoffices to Christ Church, William and Mary Parish, are Wayside and Newburgh, Maryland.





Washington Cathedral Offices, Washington, D. C.  
 Mrs. C. C. Spooner, Marquette, Michigan.

My Dear Mrs. Spooner: Your letter of July 10th has been delayed in reaching me because I have been traveling and out of reach of mails. Christ Church, in William and Mary Parish, Charles County, is and always has been the only church in that parish. It is quite common in Maryland and Virginia for a parish to have one name and its parish church another. For instance, in the adjoining county of St. Mary's, we have Christ Church, King and Queen Parish, and St. George's Church, William and Mary Parish. In Charles County, we have Christ Church, Port Tobacco Parish, and Christ Church, Durham Parish.

Sometimes popularly and carelessly the church is called by the name of the parish. Beyond all question or doubt the Rev. Clark Brown is buried beside the altar of Christ Church, William and Mary Parish, Charles County, Maryland, if as you say, his widow in 1817 wrote that her husband's body was buried beside the altar of William and Mary Church.

Yours sincerely,

W. L. DeVRIES.

\* \* \* \* \*

### THE WRITINGS OF CLARK BROWN.

Library of Congress, Washington.  
 Office of the Librarian, January 18, 1923.

Dear Madam: In response to your request of January 5th, I send herewith a memorandum, prepared by the Superintendent of the Reading Room, listing the entries found in our catalogue for printed works by Clark Brown.

Very truly,

J. L. FARNUM, Secretary.

#### Memorandum From Superintendent of Reading Room.

Our catalogue contains the following entries of printed works by Clark Brown:

Brown, Clark—Select Sermons. 304 pp. 16° Georgetown, D. C., E. Weems. 1819.

Brown, Clark—The importance of the early and proper education of children. 23 pp. 12° New Bedford. (Ms.) J. Spooner. 1795.

Brown, Clark—God's government and works considered as always affording subjects of gratitude and joy. 28 pp. 8° Keene, N. H. J. Prentiss. 1810.

Brown, Clark—The Character of Jesus Christ. 63 pp. 8° Stoningtonport, Ct., S. Trumbull. 1799.

Brown, Clark—The Declaration of Independence of the United States, and the Constitution. And the Constitution of Vermont to which is added The Valedictory Address of the illustrious George Washington, on his retiring from the Presidency of the United States. Comp. by Clark Brown,





Montpelier, Vt. Printed by Benjamin H. Wheeler for Brown and Parks. 1807.

Brown, Clark—A Topographical Description of Catskill in the State of New York, 1803. In Mass. Historical Society Collections, Vol. IX:p. 111-120. Boston. 1804.

Brown, Clark—A Topographical Description of Brimfield, 1803 June. In Mass. Historical Society Collections, Vol. IX:p. 127-136. Boston. 1804.

Brown, Clark—A Topographical Description of Newtown in the State of New York, 1803 August. In Mass. Historical Society Collections. Vol. IX:p. 120-126. Boston. 1804.

(End of list from Congressional Library.)

\* \*

There are also the following printed works:

The book entitled Popish Hierarchy, published in 1798, dedication dated March 24, 1798, and signed "From the Public's Humble Servant, Agathocles." (See the following pages.)

Clark Brown's Catechism. While at Machias Mr. Brown published a catechism, of which History of Brimfield states that there is no copy known to be in existence.

His sermon delivered at the funeral of Dr. Moffatt, his father-in-law, 1802, was printed and is in existence.

Sermon delivered at the funeral of Solomon Atherton, at Richmond, N. H., Nov. 17, 1813. Printed by Prentiss, Keene, N. H., 1814.

Sermon delivered at the funeral of Mrs. Marie Lane, at Swanzey, N. H., April 5, 1815. Prentiss, Keene, N. H., 1815.

Sermon delivered at the funeral of Sidney Parker, Fitzwilliam, N. H., April 29, 1815. Prentiss, Keene, N. H., 1815.

Sermon delivered at the funeral of Dr. Samuel Lane, Jr., Swanzey, N. H., June 18, 1815. Prentiss, Keene, N. H., 1815.

\* \*

Clark Brown's Pedigree and Family Record in his own handwriting, also the original copies of two letters written to his wife and one to his children are in possession of Mrs. A. N. Bush, of Salem, Oregon. The covers of the pedigree are made of pieces of the wall paper of his study in Brimfield.

A volume of sermons preached by Mr. Brown, published in Georgetown, D. C., in 1819, is mentioned in A. S. Palmer's letter. This may be the volume printed under the direction of Francis Scott Key.

\* \* \* \* \*

## TWO INTERESTING EXTRACTS FROM CLARK BROWN'S DEFENSE.

The following is a part of Mr. Brown's remarks as read before the Congregational Council at Brimfield, the first evening of their convention. Taken from the book "Popish Hierarchy":

Respecting my visiting on the Sabbath, or more properly, on the Lord's Day, I now observe that on the first Lord's Day I preached here





I went sun about an hour high, to Capt. Wm. Eaton's to carry a letter which I wished Capt. Eaton to put into the Post Office at Springfield, as I understood he expected to set out that evening or early next morning. It was necessary that the letter should go on immediately, as it was to go to President Dwight of New Haven, it being necessary that he should have it previous to the commencement, it being then but about ten days to it.

As it had been customary in the seaport towns where I have preached to invite their minister to drink tea on Sunday evenings, soon after meetings, I was not, therefore, as superstitious about going as I should have been had I been living in the country.

I believe I said when one of the subscribers to the charges accused me about three months afterwards of not keeping the Sabbath, that I was not "so superstitious."

I think that a young minister who has no family, has as much right to visit Sunday evening, as he has on any other evening, provided he visits suitable families. His home, in one sense, is wherever he may be invited among his people.

I can do it without remorse of conscience; and I think it is probable I shall assume the liberty to do it whenever I please.

The same person from whom this charge originated, left his own family one Sunday between meetings, to visit a family in order to asperse my character. He has thus strained at a small gnat and swallowed a mighty camel.

\* \*

Respecting my going to Brookfield with persons beneath my character, I observe that the young gentleman with whom I went is son to one of the principal subscribers to the charges; as his character or reputation is as good as the family to which he belongs, I shall say nothing about him.

The three young ladies who went with us, are, to my certain knowledge, invited into the first company in town. I had business at Brookfield that day; and I was not in their company more than ten minutes the whole time I was there.

\* \*

A statement in harmony with the above follows, signed by the three young ladies: Lucy Cushman, Nabby Morgan, Sophie Willard.

\* \* \* \* \*

### CLARK BROWN'S CONFESSION OF FAITH.

From the book entitled "Popish Hierarchy", published in 1798, dedication dated March 24, 1798, and signed "From the Public's Humble Servant, Agathocles." A copy is in the Brimfield Public Library.

The book was written by Clark Brown. It consists of a full report of the trial in Brimfield and gives the charges brought against Clark Brown, the evidence, and Mr. Brown's defense of himself, including a statement prepared by him. It is sometimes called the story of the Brown Church War.

It will be seen from the postscript that this confession of faith was





not actually read in the Council at the trial in Brimfield, but was sent by Mr. Brown to be incorporated in the story of the proceedings as published.

### A Confession of Faith.

Read by Mr. C. Brown Before an Ecclesiastical Council Invited by Letters Missive from the Church in Machias to Ordain Him Their Minister.

1st. I believe in the existence of One only Living and Eternal God, in whom dwelleth all possible perfection.

2nd. I believe that Jesus Christ is constituted the All Sufficient Saviour of the depraved and condemned race of Adam.

3rd. I believe in the work of the Spirit of God upon the hearts of men regenerating and sanctifying them according to the free will and Sovereign Grace of God.

4th. I believe that God is not only Sovereign in the displays of his mercy by the works of his Spirit, but that he is also impartial in the offers of Salvation by Jesus Christ.

5th. I believe that all who will comply with the terms of Salvation, as they are offered in and through Christ, are entitled to Salvation, not by merit, but by the immutable promises of God.

6th. I believe the Bible to be the only infallible Guide of our faith and conduct in life; the Doctrines of which are given by the Inspiration of the Spirit of God. Boston, Oct. 7, 1795.

N. B. I could not find this Confession of Faith, till after the result of the Council; and consequently it was not read to the body.

CLARK BROWN.

\* \* \* \* \*

### CLARK BROWN'S DEGREES.

Yale College,

New Haven, Connecticut, August 15, 1921.

Mrs. C. C. Spooner, Marquette, Michigan.

Dear Madam: Rev. Clark Brown received an honorary Bachelor of Arts degree from Yale in 1794 and an honorary Master of Arts degree in 1797.

He also received honorary B. A. degrees from Brown and from Harvard in 1797 and honorary M. A. degree from Dartmouth in 1799; Brown in 1803 and Harvard in 1811. I cannot find that he did resident work here

Very truly yours,

HOLLON A. FARR.

\* \*

Office of the Registrar, Brown University,  
Providence, Rhode Island, July 23, 1921.

Mrs. Ella B. Spooner, Marquette, Michigan.

Dear Mrs. Spooner: In the last edition of our Historical Catalog the following statement is made regarding Clark Brown:

(Then follows the same list of degrees and dates given in above letter.)

I find on referring to the original records the following votes:

"Meeting of the Board of Fellows Sept. 6, 1797, voted that the honor-





ary degree of Bachelor of Arts be conferred on the Rev. Clark Brown of Machias. (Maine.)

"At a meeting of September 7, 1803, it was voted that the honorary degree of Master of Arts be conferred on the Rev. Clark Brown of Brimfield."

From the fact that his Bachelor of Arts from Yale was awarded in 1794, I should judge that he must have done his resident work at that Institution. The Secretary of the Yale Corporation will undoubtedly be able to tell you definitely. I am sure that our Alumni Manager who has charge of the Alumni records will be very glad to have any supplemental information you may be willing to send.

Sincerely yours,

F. T. GUILD, Registrar.

\* \*

Harvard Alumni Directory,  
Cambridge 38, Mass.

Dear Mrs. Spooner: I am glad to give you the information you desire in regard to the degrees given by Harvard to the Rev. Clark Brown, your great-grandfather.

He received the degree of A. B. in 1797 and the degree of A. M. in 1811. It was the custom at Harvard in the Eighteenth Century and in the first three decades of the Nineteenth to give the degrees of A. B. and A. M. on application, to the graduates of other colleges. This custom has now been discontinued. I quote from the Quinquennial Catalogue of the University. As Mr. Brown held both of these degrees from Brown and the degree of A. M. from Dartmouth also, he could come under this ruling.

No doubt this is why he received these degrees from Harvard. It does not appear that residence would be required, so that he might have been in the places you mention during those years.

Sincerely yours,

F. S. READ, Editor Alumni Directory.

\* \*

Secretary's Office, Yale University,  
New Haven, Connecticut, November 3, 1921.

Mrs. Ella B. Spooner, Marquette, Michigan.

My Dear Madam: In regard to Rev. Clark Brown, who received the honorary degree of B. A. at Yale in 1794. It has taken some little time to have the matter investigated and I am sorry to say that even now I am unable to supply the information which you asked for.

Although we have no definite record as to the reason why Yale conferred this degree upon him, since he apparently did no resident work, we think that it is possible it may have been granted at his own request, in view of the fact that he had probably fulfilled general qualifications, as this was not contrary to the customs at that time. However we have no definite assurance that this was the case.

In the "History of Brimfield" (1701-1876), published in 1879, there is quite a long account of Mr. Brown's connection with the church there. There is also a quotation from the American Quarterly Register, Vol. X,





which says "he did not graduate at Harvard, but received honorary degrees there in 1797 and in 1811, as he did, also, at Dartmouth and several other colleges."

This might indicate that he had taken certain courses at Harvard; possibly you could secure additional information from the authorities there. Another book which we have consulted is a "History of the Town of Stonington from its First Settlement in 1649 to 1900, with a Genealogical Register of Stonington Families," by Richard Anson Wheeler. This does not give any information in regard to Mr. Brown's education, however.

According to our own Quinquennial Catalogue the degrees which he received. . . . (Then follows the same list of degrees given before.)

I hope that this information will be of some value to you, although I realize that it is not at all conclusive.

Very truly yours,

MARION L. PHILLIPS, Asst. Alumni Reg.

\* \* \* \* \*

### THE BROTHERS OF CLARK BROWN.

Clark Brown's brother Sanford died in infancy. This apparently is the last of the name Sanford in this line.

Noyes Brown was four years younger than Clark and was born March 13, 1775, supposedly at Stonington, where his parents made their home. We know that he was still living in 1815, as Clark Brown in his letter written from New York City, on Sept. 15 of that year, says: "My brother Noyes is expected here this evening, as he left Stonington on Monday last."

Noyes Brown married Polly Palmer (born Jan. 21, 1780) on April 8, 1798. Mary Holmes Brown's Bible gives the same date of marriage—with the following: "Noyes Brown married Polly Palmer on Sunday, at 4 o'clock p. m., by Elder Callentine Whiteman Rathbone." They made their home in Stonington. He died April 16, 1840. They had eight children as follows:

1. John Noyes, born May 2, 1799.
2. Edgar M., born Feb. 24, 1801; md. Jane Bergh.
3. Nathaniel, born Jan. 4, 1803.
4. Henry A., born June 5, 1809; died in Westerly, R. I., July 1875.
5. William A., born May 5, 1811.
6. Mary, born Nov. 14, 1813.
7. Daniel, born Sept. 12, 1815.
8. Mary, born-----.

Note: Some data contributed by Miss Wheeler, of Stonington, which had been copied by A. S. Palmer in 1879 and sent to her father, includes the following:

"Henry Brown (son of Noyes and Polly Brown), who died in Westerly, R. I., July 1875, leaves this memorandum of his father's family:" (Then follows a list which was evidently Noyes' own record, giving the dates of





his parents, John Brown, 2nd., and Mary Holmes, with their children, John, Clark, Polly, Noyes and Sanford.)

"The Record from my mother's Bible—sent to New York to my Brother John Brown, for which he paid Uncle Jabish Holmes \$3—Sept. the 12th, 1816."

### Captain John Brown.

The eldest brother, John, was born October 30, 1768, and was therefore more than two years older than Clark Brown. He was a bachelor.

The following is contributed by Mrs. A. N. Bush:

"Capt. John Brown was a sea captain who had no special habitat, but counted Clark Brown's home his whenever he chose to be in it. (I have his ivory-topped rosewood, or some similar wood, cane which he brought from the Orient.)

"Captain John Brown's boat was captured by the French during the quarrel between France and the United States in the John Adams administration. The dispute started in December, 1796, from the recall of Monroe and lasted until the conclusion of the convention with France in September, 1800. Uncle John Brown's boat was seized during this trouble. Capt. Brown was taken prisoner by the French, but I do not know how his release was achieved.

"He and a Captain Cobb owned the boat. To recover so-called 'spoilation claims' we could not positively give the name of the boat, nor the tonnage, both of which were required with proof. The Cobb descendants in New York were anxious to recover but were unable to supply the necessary information.

"I too would like to know just the nature of Capt. Brown's cargoes, but have never been able to learn what he carried away. I know that he brought home many fine articles from the Far East—China and India in particular."

In a letter written to Mrs. T. E. Lynn, of Shreveport, Louisiana, in July, 1912, Mrs. John Hughes (Emma Pringle), of Portland, Oregon, says:

"We tried some years ago to see what we could find out in regard to boat cargo, but we had nothing to prove his (Uncle John's) ownership or the name of the vessel. We wrote to the relatives in New York and they were trying to find out all they could, but there was nothing to establish any claim that we could find.

"But if your friend can find any proof in Paris to the claim, it might be well to have him do so. I think Grandma Brown, before she died, destroyed all papers in regard to Uncle John's affairs, as she was the only one that had possession of his papers. I suppose Pherne has written you all she knew about these things and perhaps has answered your letter before this."

A letter written also to Mrs. Lynn of Shreveport by Mrs. Pherne Brown Bain-Strong contains the following:

"You wished me to send you Uncle John's papers regarding his spoilation claim. I haven't anything except copy of the log-book he bought in France. Amos had it taken from the back of the book and sent one to General Butler in Washington City. I think, if I remember right, he also had a senator from Oregon to look into it. Don't remember his name





just now. They said there were ten tons of papers to look over which would take time and money.

"Emma Hughes said you wrote her regarding the business, if she could tell anything about the business, or if she had any papers that would help. The name of the ship that was taken with him is on the back of log-book. This is a copy of it. Take care of it. I don't want to lose it."

Miss Cassie M. Brown of Park City, Montana (a daughter of Matthew Brown), wrote to Mrs. Lynn in May, 1912, as follows:

"I have been trying to learn something of the affairs of our Uncle John Brown, but have been unable to do so. . . . I had a letter from Aunt Pherne saying that she could furnish no information.

"About ten years ago I visited her and at that time she had some photos of papers belonging to John Brown. If I remember correctly we could not read them, but probably expert examination would bring results. She also had the covers of his log-book, water soaked and ruined, and I remember hearing her remark that 'If we could just read the writing on the inside we would all be rich.' We could not make out a word of it, but it has never been subjected to a thorough examination."

Alvin Clark Brown of Forest Grove, Oregon, eldest child of Orus Brown, wrote to Mrs. Lynn, under date of May 2, 1912, as follows:

"When I was a small boy in Missouri, Uncle John Brown went east on a visit and business, and left his business with a lawyer who was Uncle Noyes Brown's son-in-law. If we could get the name of the ship that the French robbed him of, we could get the pay."

(Note: When the above letters were written in 1912, Alvin C. Brown was 83 years of age; Mrs. Strong was also 83; and Mrs. Hughes was 74.)

Captain John Brown made his home with the family of Rev. Clark Brown, both in Maryland and Missouri, and accompanied them to Oregon. (See Brimfield Heroine Letter.) He died Feb. 19, 1848, aged nearly 80 years, and is buried in Lee Mission Cemetery, at Salem, Oregon.

\* \* \* \* \*

### CLARK BROWN'S FAMILY AFTER 1817.

Aside from the information given in Tabitha Brown's letter written to her brother-in-law, Noyes Brown, shortly after the death of her husband, we know very little of the surroundings of Mrs. Brown and her children for seven years.

At the time of Clark Brown's death in January, 1817, his three children, Orus, Manthano, and Pherne were aged 16, 14, and 11 years.

The family remained in William and Mary Parish and vicinity for some time, and it is said that Mrs. Brown conducted a school for girls from the time of the death of her husband until she removed to Missouri.

It was during this period in Maryland that she was much concerned over the desire of her two sons to follow the sea, as did their uncle, Captain John Brown. Apparently the two boys had been influenced by tales of the adventures and experiences of Captain Brown, who is said to have made many trips to the Orient, before his boat was captured by the French, about 1800.





In this connection Mrs. A. N. Bush, granddaughter of Mrs. Pherne Brown Pringle, writes: "Both Orus and Manthano were more interested in going to sea than in going to school. Finally Grandma Brown bought her boys a small sloop and allowed them to go, with the hope that this would cure them. Their boat was wrecked off the coast of New England; the boys were rescued, and shortly afterwards Grandma Brown took her family to Missouri, where there is no sea, in order to get them away from the water and boats.

"The ship-wreck did cure the sons, at least for a long enough time to enable their mother to take advantage of the psychological moment and start west with them. I suspect their sea wrecking gave rise to the tradition in the east that it was Clark Brown and his family who were in the wreck."

It was in 1824 that Tabitha Brown moved with her children from Maryland to Warren County, Missouri, near St. Louis, where she lived twenty-two years. According to A. S. Palmer, her address was Hickory Grove, Mo., in the year 1841. We know that she remained in Warren County until she started to Oregon in 1846.

In Missouri there was an opportunity for both boys to take up land and become farmers. Both were unmarried, but married while living upon a farm near St. Charles. Mrs. Brown's daughter, Pherne Pringle and family lived in St. Charles, while her son Manthano later removed to Ray County, near Kansas City.

\* \* \* \* \*

#### FROM MANTHANO BROWN TO MRS. TABITHA BROWN.

Ray County, August 28, 1836.

Dear Mother: I received yours dated June the 9th and should have written to you some time ago had you not stated that Virgil intended to write in a short time, but it appears he has not. Matthew received a letter from Fullerton after I received yours which informed me that you were all well, which was pleasing news to me.

I saw John on Sunday last. He says that J. L. received a letter from Hodg and says that Betsy Hinds and H. are married. Shout aloud for the Preacher.

I do not know whether it will be in my power to visit you this fall or not. My business is such that I cannot well leave it. J. L. will go to Warren some time this fall, and if I find that I can possibly leave home, I will go with him.

I am sorry to see that you have the same cruel lash for my back that you had while I lived on Sharette. You accuse me of shutting my doors against my friends and opening them to those of my wife, but you are badly mistaken for one time, for I should be glad if you would throw away your prejudice and dislike to Rebecca and make your home with me for life. I should be glad to have any of my friends come and spend a good deal of their time with me.

As for Patton's family, we hardly ever see them. His wife has never been at my house yet. July has been here one time. William's wife one





time. They all live from 8 to 12 miles from me, so I think that I am wrongfully whipped. I live at home and in perfect peace.

I would be glad to hear from V. and how he and old Shif are getting along in the shoe business. It is first rate good business here. If I had 100 pairs of boots and 500 pairs of shoes made of materials and work warranted, I could sell them for boots \$5. and shoes \$2. before Christmas.

I am glad to hear that you are like to get something for your land in New York. A Mr. Fleek who kept school at Edwards last winter, a silversmith by trade, came here and spent the summer in Richmond, and says he is well acquainted with you and V. and family. He left here two weeks ago for New York and will return some time this fall with his mother. He says that he had rather live in Richmond than any place that he ever yet saw, and that he would not give this part of Missouri for the whole state of New York.

You say that Uncle will take Charles Cob and myself in a line when Jenny's girls can travel. Tell him to come ahead. Liberty is 30 miles from Richmond, west and on this side of the river. I think you must be mistaken in the place where Cob is. I have inquired of gentlemen who go to Liberty very often from this place, and they say there is no such a person there.

I have been informed that there will be but little corn raised in your county this season. Crops of corn are as good in this part of the country as ever was known in Mo. Corn can be had for \$1.00 per barrel in abundance. Improved land is rising daily. There is not a piece of land worth entering near this.

You seem to think we are in great danger of being cut off by the Mormons. There has been great excitement concerning them, in this place. The people of this county and Clay, Jackson, Reaves, and La Fayette have held their meeting to prevent any more coming to the above counties. There was a thousand souls camped in Crooked River Bottom at one time, within four miles of me, but most of them have complied with the resolutions passed by the citizens of the place, and have gone north of this on Shale Creek. There are two families living near me and seem to be very fine people.

I have not heard anything from my old dog. If he is still with you, keep him so that I may get him again.

In your last letters to me you have said nothing about my business that I left with Virgil for him to settle. I would be glad if he would write to me and give me a full statement of affairs, but I had much rather that he and Pherne would come up here and see us and this county. I think he would say "farewell" to Sharette and ticks and rattlesnakes, for we have none of them. I think if Pherne was to come she would get fat on papaws. They grow all over the country and are full.

My health is good. I can eat anything that I please. I have stood to the cradle this harvest with the best of men. My move has been a very good one for me in point of health. I still make use of honey, and believe it to be the best diet, for it is very plenty in this place. If I had any safe way of sending you a keg of honey I would do so.

Fullerton says my old place on Sharette is worth \$1000. If so, my





place here is better worth \$10,000. This will show you the contrast in my mind between the two places.

(Note: Sharette is the name of a creek. Virgil Pringle's letters from his brothers referred to the "Sharette Creek place.")

I expect you have heard of the Indian War we had in July last. Two hundred volunteers went from this county, well equipped. There were no Indians to be found but friendly ones. The disturbance was created by a low class of whites that lived 30 miles out beyond the white settlement. The one that committed the murder and six others that stole the Indians' horses are now in Richmond jail. The murderer no doubt will be hung and the others state prisoned.

Doctor Brant is popular as ever. You will find this letter badly put together. I have been compelled to write a little every day and I now will make a finish, it being Sept. the 4th and Sunday. We are all well at this time and are well satisfied.

I think you had better quit your boarding house and cropping, and spend a part or all of your time with me. You would find the people agreeable and respectable. Thomas will come up here this fall. I wish you all to send a page by him if you should not come yourselves. I think if crops are as bad as they are represented to be, you will be obliged to come to exist for bread.

Pherne wishes to be remembered to Grandma and Aunt Pherne and the children. Rebecca is busy making preserves. She has one jar of plums, one of tomatoes, and four gallons of peaches, and will still continue as long as she can find anything to preserve. She is making butter every day which is worth  $12\frac{1}{2}$  cents a pound.

Richmond is improving daily. There are six stores. Mule buyers, cattle and negro buyers are here every day. Money is tolerably plenty and business flourishing.

I will write so soon as I get a letter from any of you. Give my respect to Uncle John and all those that may inquire.

Yours in duty and friendsh'p,

MANTHANO BROWN.

P. S. I see that Wright is re-elected. What can be the cause?





## THE BRIMFIELD HEROINE LETTER.

The following letter was written by Tabitha Moffatt Brown, widow of Rev. Clark Brown, and describes her trip across the plains in 1846. It may be observed that she was 66 years old when she made the journey; also, that the letter was written eight years afterward, at the age of 74. Captain Brown, or Uncle John, as she sometimes called him, was a brother of her deceased husband.

Forest Grove, West Tualatin Plains,  
Washington Co., Oregon Territory, August 1854.

My Brother and Sister: It is impossible for me to express to you the unspeakable pleasure and happiness your letter of the 29th of June gave me. Not hearing from you for so great a length of time, I had concluded myself to be the last one of my father's family, remaining here a pilgrim in the wide world to complete the work that God intended for me to do.

Oh, that I could be present with you and Margaret, and relate in the hearing of your children the numerous vicissitudes and dangers I have encountered by land and by sea, since I parted with you and Margaret in Brimfield! It would fill a volume of many pages. But I will give a few items from the time I left Missouri in April of 1846, for Oregon.

I expected all three of my children to accompany me, but Manthano was detained by sickness, and his wife was unwilling to leave her parents. I provided for myself a good ox wagon team, and a good supply of what was requisite for the comfort of myself, Captain Brown, and my driver. Uncle John insisted on coming, and crossed the plains on horseback. Orus Brown, with his wife and eight children, and Pherne Brown, with her husband, Virgil K. Pringle, and five children, fitted out their separate families and joined a train of forty more for Oregon, in high expectations of gaining the wished for land of promise.

The novelty of our journey, with a few exceptions, was pleasing and prosperous until after we passed Fort Hall. Then we were within 800 miles of Oregon City, if we had kept on the old road down the Columbia River. But three or four trains of emigrants were decoyed off by a rascally fellow that came out from the settlement in Oregon, assuring us that he had found a new cut-off, that if we would follow him we would be in the settlement long before those that had gone down the Columbia. This was in August. The idea of shortening a long journey caused us to yield to his advice. Our sufferings from that time no tongue can tell. He left a pilot with us who proved to be an excellent man; otherwise we would never have seen Oregon. He said he would clear the road before us, so that we should have no trouble in rolling our wagons after him. He robbed us of what he could by lying, and left us to the depredations of Indians and wild beasts, and to starvation. But God was with us. We had sixty miles of desert, without grass or water; mountains to climb, cattle giving out, wagons breaking, emigrants sick and dying, hostile Indians to guard against by night and day, to keep from being killed, or having our horses and cattle arrowed or stolen.

We were carried south of Oregon hundreds of miles into Utah Territory and California; fell in with the Clamotte and Rogue River Indians; lost nearly all our cattle; and passed the Umpquaw Mountains twelve







miles through. I rode through in three days at the risk of my life, on horseback, having lost my wagon and all that I had, but the horse I was on. Our families were the first that started into the canyon; so we got through the mud and rocks much better than those that came in afterward. Out of hundreds of wagons, but one came through without breaking. The canyon was strewn with dead cattle, broken wagons, beds, clothing, and everything but provisions, of which latter we were nearly all destitute. Some people were in the canyon two and three weeks before they could get through. Some died without any warning, from fatigue and starvation. Others ate of the flesh of cattle that were lying dead by the wayside.

After struggling through mud, rocks, and water up to our horses' sides much of the way in crossing this twelve-mile mountain, we opened into the beautiful Umpquaw Valley, inhabited only by Indians and wild beasts. We had still another mountain to cross, the Calipose, besides many miles to travel through mud, snow, hail, and rain.

Winter had set in. We were yet a long distance from any white settlement. The word was, "Fly, everyone that can, from starvation, save those that are compelled to stay by the cattle to recruit them for further traveling." Mr. Pringle and Pherne insisted upon my going ahead with their uncle John to try to save our own lives. They were obliged to stay back a few days to recruit their worn-out cattle. They divided the last bit of bacon, of which I had three slices; I had also a cup full of tea. This was the last division of all we had. No bread. We saddled our horses and set off, not knowing that we should ever see each other again. Capt. Brown was too old and feeble to render any assistance or protection to me. I was obliged to ride ahead as a pilot, hoping to overtake four or five wagons that left camp the day before. Near sunset we came up with the families that left camp that morning. They had nothing to eat, and their cattle had given out. We all camped in an oak grove together for the night. In the morning I divided my last morsel with them and left them to take care of themselves. I hurried Captain Brown to ride fast, so as to overtake the three wagons ahead. We passed beautiful valleys and over high mountains; saw but two Indians, at a distance, during the day.

In the afternoon Captain Brown complained of sickness, and could only walk his horse at a distance behind me. He had a swimming in his head, and a pain in his stomach. In two or three hours he became delirious and fell from his horse. I was afraid to jump down from my horse to assist him, as it was one that a woman had never ridden before. He tried to rise up on his feet, but could not. I rode close to him and set the end of his cane that I had in my hand hard into the ground by him to pull up by. I then urged him to walk a little; he tottered along a few yards and gave out. I then saw a little sunken spot a few steps from me. I led his horse down into that and with much difficulty got him once more raised on his horse. I then requested him to hold fast to the saddle and horse's mane, and I would lead by the bridle. Two miles ahead was another mountain to climb over. As I reached the foot of it he was able to take the bridle in his own hands, and we passed over safely into a large valley, a wide, extensive, solitary place, and no wagons in sight.

The sun was now setting, the wind was blowing, and the rain was drifting upon the side of the distant mountain. Poor me! I crossed the





plain to where three mountain spurs met, ravines meandering betwixt the points. Here the shades of night were gathering fast, and I could see the wagon tracks no further. I alighted from my horse, flung off my saddle and saddle bag, and tied the horse fast with a lasso rope to a tree. The captain asked what I was going to do; my answer was, "I am going to camp for the night." He gave a groan and fell to the ground. I gathered my wagon sheet that I had put under my saddle, flung it over a projecting limb of a tree and made me a fine tent. I then stripped the captain's horse and tied him, placed saddles, blankets, bridles, and so forth under the tent, then helped up the bewildered old gentleman and introduced him to his new lodging upon the naked ground. His senses were gone. I covered him as well as I could with blankets, and seated myself upon my feet behind him, expecting he would be a corpse before morning.

Pause for a moment and consider my situation. Worse than alone in a savage wilderness, without food, without fire, cold and shivering, wolves fighting and howling all around me. The darkness of night forbade the stars to shine upon me; all was solitary as death. But that same kind Providence that ever has been, was watching over me still. I committed my all to Him, and felt no fear. As soon as light had dawned I pulled down my tent, saddled my horses, found the captain so as to stand on his feet. Just at this moment one of the emigrants that I was trying to overtake came to me. He was in search of venison. Half a mile ahead were the wagons I was trying to catch up with, and we were soon there and ate plentifully of fresh venison. Within eight feet of where my tent was set fresh tracks of two Indians were plainly to be seen, but I did not know that they were there. They killed and robbed a Mr. Newton only a short distance off, but would not kill his wife because she was a woman. The Indians killed another man on our cut-off. The rest of the emigrants escaped with their lives.

We then traveled on and in a few days came to the foot of the Calipose Mountains. Here we were obliged to wait for more emigrants to help cut a road through. Here my children and my grandchildren came up with us, a joyful meeting. They had been near starving. Mr. Pringle tried to shoot a wolf, but he was too weak and trembling to hold his rifle steady. They all cried because they had nothing to eat. Just at this time their son came to them with a supply, and all cried again.

Winter had set in. We were many days in crossing the Calipose Mountains, able to go ahead only a mile or two each day. The road had to be cut and opened for us, and the mountain was covered with snow. With much difficulty we crossed over to the headwaters of the Willamette, followed the river down a few days, and gave up the idea of reaching the settlements until spring returned. Provisions gave out, and Mr. Pringle set off on horseback for the settlements for relief, not knowing how long he would be gone, or whether he would get through at all.

In a week or so our scanty provisions were gone. We were again in a state of starvation. Much crying; many tears were shed through the day by all but one. She had passed through many trials, sufficient to convince her that tears could avail nothing in our extremity. Through all my sufferings in crossing the plains, I not once sought relief by the shedding of tears, nor thought we should not live to reach the settlements. The same faith and hope that I ever had in the blessings of kind Providence





strengthened in proportion to the trials I had to encounter. As the only alternative, or last resort for the present time, Mr. Pringle's eldest son, Clark, shot down one of his father's best working oxen and dressed it. It had not one particle of fat about it. We then had something to eat, poor bones to pick, without bread or salt.

I must now digress a little. In the year 1843, Orus Brown came to Oregon to look at the country. In 1845 he returned. When within four or five hundred miles of the United States frontier, he and the three men with him were taken by the Pawnee Indians and robbed. They got away, however, and subsisted on berries and rose-buds until they reached the frontier settlements. Very likely you saw the publication about Dr. White, O. Brown, Chapman, and one other being taken by the Pawnees in 1845. In 1846, when we all started for Oregon, Orus Brown was appointed pilot, having crossed the plains twice before. His company was six days ahead of ours; so he had gone down the old emigrant route, and reached the settlements in September. In six or eight weeks after, he heard of the suffering emigrants at the south, and set off in haste with four pack horses and provisions for our relief. He met Mr. Pringle; turned him about; in a few days they were at our camp. We had all retired to rest in our tents, hoping to forget our troubles until daylight should remind us again of our sad fate. In the gloomy stillness of the night, footsteps of horses were heard rushing toward our tents. Directly a halloo! It was the well-known voices of O. Brown and V. Pringle. Who can realize the joy? Orus, by his persuasive perseverance, encouraged us to more effort to reach the settlements.

Five miles from where we had camped we fell in with a company of half-breed French and Indians with pack horses. We hired six of them and pushed ahead again. Our provisions were becoming short. We were once more on allowance, until we reached the first settlers. There our hardest struggles were ended.

On Christmas Day, at 2 o'clock p. m., I entered the house of a Methodist minister, the first house I had set my foot in for nine months. He requested me to take the whole charge of his house and family through the winter. His wife was as ignorant and useless as a heathen goddess. My services compensated for my own board and Captain Brown's through the winter.

For two or three weeks of my journey down the Willamette, I had felt something in the end of my glove finger, which I supposed to be a button. On examination at my new home in Salem, I found it to be a six-and-a-quarter cent piece. This was the whole of my cash capital to commence business with in Oregon. With it I purchased three needles. I traded off some of my old clothes to the squaws for buckskins, and worked them into gloves for the Oregon ladies and gentlemen, which cleared me upwards of \$30 extra of boarding.

In May 1847, I left Salem, which is now our seat of government, for Oregon City, thirty miles down the Willamette. I went in an open boat in company with my Methodist minister and family. From there down the Columbia River to the Pacific Ocean. Here I spent the summer at a settlement south of the bay. At this time there were but ten families residing there. I boarded with a Mr. Pray and lady, missionaries from





Ballston, N. Y., a very genteel family. Spent the summer in visiting, and bathing in the ocean.

In October, I started in an open boat up the river for Salem again—wind and tide against us. We were thirteen days in reaching Oregon City. Here I was within twenty miles of Tualatin Plains, Orus Brown's location. It would not do for a mother to pass by. I luckily found a man with an empty wagon going out, who lived neighbor to Orus. I gave two dollars for my passage, calculating to spend two weeks only with Orus and family, and to reach Salem before the winter rains set in.

We went to a Presbyterian meeting on Sunday. After meeting, Orus gave me an introduction to Mr. and Mrs. Clark, missionaries from New York, who came here in 1840. They invited me home with them to spend a few days. Winter set in. They pressed me hard to spend the winter with them. I accepted their invitation. Our intimacy ever since has been more like mother and children, than that of strangers. They are about the same age as my own children, and look to me for advice and counsel equally as much.

In October 1847, came news from the suffering emigrants; much sickness and death on the plains, and many poor orphan children left to be cared for by strangers. I said to Mr. Clark, "Why has Providence frowned on me and left me poor in this world? Had He blessed me with riches, as he has many others, I know right well what I would do." "What would you do?" was the question. "I would establish myself in a comfortable house and receive all poor children, and be a mother to them." He fixed his keen eye upon me, and asked if I was candid in what I said. "Yes, I am." "If so, I will try with you, and see what effort we can make." Mr. Clark would take an agency, and try to get assistance and establish a school in the plain. I should go into the old log meeting house, and receive all the children, rich and poor. Those parents that were able, were to pay one dollar per week for board, tuition, washing, and all. I agreed to labor one year for nothing. Mr. Clark and others agreed to assist as far as they were able in furnishing provisions, providing there was not a sufficiency of cash coming in to sustain the poor. The time fixed upon was March 1848.

The last Saturday night in April, after visiting my children in Salem, I arrived at the Plains again. Found everything prepared for me to go into the old meeting house and cluck up my chickens the next Monday morning. The neighbors had collected what broken knives and forks, tin pans, and dishes they could part with for the Oregon pioneer to commence housekeeping. I had a well educated lady from the East, a missionary's wife, for a teacher. My family increased rapidly.

In the summer, they put me up a boarding house. I now had 30 boarders, of both sexes, and of all ages from four years old to twenty-one. I managed them and did all my work, except washing; that part was done by the scholars.

In the spring of '49, we called for trustees. Had eight appointed. They voted me the whole charge of the boarding house free of rent. I was to provide for myself. The price of board was established at \$2 per week. Whatever I made over and above my expenses was my own.

In '51, I had forty in my family at \$2.50 per week. I mixed with my





own hands 3,423 pounds of flour in less than five months. Mr. Clark, for the establishment of the school, gave over to the trustees a quarter section of land for a town plot. A large and handsome building is upon the spot of ground we selected at the first starting. It has been under town incorporation for two years, and at the last session of the legislature a charter was granted for a university, to be called Pacific University, with a limitation of \$50,000. The President and Professor are already here from Vermont. The teacher and his lady in the academy are from New York.

You must excuse my troubling you with such a lengthy narrative. I have endeavored to give general outlines of what I have done. You must be your own judges, whether I have been doing good or evil. I have labored hard for myself and the public and the rising generation. But I now have quit hard work, and live at my ease. I am independent as to worldly concerns. I own a very nicely finished white frame house on a lot in town, within a short distance from the public buildings. That I rent for \$100 per year. I have eight other town lots with outbuildings worth \$150 each. I have eight cows and a number of young cattle. The cows I let out for their milk and one-half the increase. I have rising \$1100 cash due me; \$400 of it I have donated to the University, besides \$100 I gave to the Academy three years ago. This much I have accumulated by my own industry, independent of my children, since I drew six-and-a-quarter cents from my glove finger.

Now I must give you a short description of the beautiful scenery of this delightful and healthful country. The whole of Oregon is delightful, especially the plains, of which there are many, but this West Tualatin is the most beautiful of all others. The outskirts of the plain are circled around with hills, a few miles distant, covered to their summits with fine bunch grass, fir and oak timber. Near to the edge, the plain is circled clear around with beautiful fir trees, green all the year, standing three hundred feet high. In front of them, in contrast with the green, there are large spreading oaks casting their shade over the farmers' white houses, as there are many in full view. Grass is green here all winter, and cattle get their living without being fed. Snow seldom lies on the ground longer than a few days.

Large improvements extend out into the plain in every direction. You may see at all times large bands of cattle, horses, and people passing in every direction morning and evening. We have a cool refreshing breeze from the sea. The nights are cool and pleasant. We sleep under almost as much clothing in summer as in winter. I wish you could see this beautiful country.

We have no prevalent diseases. Most of the deaths that occur here are of emigrants, whose systems were diseased before leaving the States. It is very seldom that we hear of a child's dying that was born in Oregon.

I have not time or space to give you the Oregon prices current. Everything in the farming line has been very high, and merchandise very low, but at this time all is low. Horses last spring were valued at from \$200 to \$300; American cows, \$100. Last spring I could have taken \$800 for my eight; now I could not get more than \$60 per head.

Adieu for the present,

TABITHA BROWN.





Note: This letter was published in "The Palmer Journal", Palmer, Massachusetts, February 18, 1882. The City Library of Brimfield has copies of the paper, and one copy is in possession of the writer.

"The Congregational Work", Boston, also published the letter in June 1903, but gave only the main narrative. This shorter version of the letter omits several paragraphs, as well as a number of sentences and many separate words and phrases.

The same mistakes occur in both editions; for instance, the name Pherne is spelled "Pheme", and Virgil K. Pringle is first mentioned as if he were a separate person from Pherne Brown's husband.

\* \* \* \* \*

### REPLY TO BRIMFIELD HEROINE LETTER.

This letter was written by Chester Moffett and his wife to Tabitha Moffatt Brown. On the same paper was also a letter from Mary Moffett, daughter of Chester. At that time Mary was about 50 and Chester was 80 years old.

Claridon, Ohio, March 4, 1855.

Dear Sister: I cordially embrace the opportunity of writing once more informing you our family are all in usual health. I am wonderfully happy in receiving another letter from your hand. It came to hand the first day of March, three days after we received three papers from your Printing office. It was with joy and pleasure we received these marks of Love and Respect from our sister who is placed at such a distance from us. May God still be with you, who has protected you and carried you through so many trials and dangers. It appears that you have been wonderfully blest for health and prosperity. I think we have to flatter ourselves that you will make us a visit this coming season from what you write. I think the way lies open before you and you will gratify your friends and that with their request and visit the States, so doing, you assuredly once more will make to rejoice in seeing you. If anything otherwise should happen, may we look forward to that blessed Hope which is set before us when we shall meet in Heaven.

From your Brother and Sister,

CHESTER MOFFETT.  
MARGARET MOFFETT.

\* \* \* \* \*

March 5th.

Dear Aunt: Once more with pleasure I sit down to add a few lines to my Father's letter and converse a short time with my dear Aunt on paper, hoping in a few months more to have the pleasure of seeing and conversing with her face to face. Oh, dear Aunt, I do hope you will make us a visit. I can assure you you will meet with a warm reception from every member of your brother's family. Our hearts are all open to receive you. I have wished more than once we could have spent the past cold and dreary winter with you in your mild and healthful clime. We have had a





harder winter here than has been known for years. The ground is now covered with snow. It has been good sleighing for the past six weeks, a thing very uncommon in Ohio. It is now thawing fast and everyone seems to rejoice at its departure. All kinds of produce here is very high at the present time on account of the extreme drouth of last season, much more than in Oregon.

With this you will receive three papers, one a Batavia paper, which has a California letter in it, from a grandson of Uncle Joseph Moffett and son of Phineas Moffett of Batavia, N. Y. Your letter describing your journey (through) the mountains was printed in our Claridon paper, or rather that part of description of your journey. The printer said that he did not often get hold of a letter so interesting as that. Father sent a paper to each of your nephews. They were highly gratified at the reception.

In your next we shall expect you to tell us when you intend to set sail for New York. When landed you can take the cars and in twelve hours be welcomed by brother Miles at his home in Portageville. He lives on the New York and Buffalo railroad. I think they would come with you to Ohio. Brother Marcus thinks that if he could dispose of his property here he would take his family and return with you to Oregon and make that his home. Mother says she cannot write on account of rheumatism in her hands but sends her love with an urgent invitation to you to make us a visit. She has been this winter embroidering shirts for her little granddaughters. Dear Aunt, write soon as you receive this. I think we ought to keep a letter coming or going as long as you and father live. We are so happy at receiving letters from you. I was very much pleased with your Oregon papers. It seems you have everything going on in Oregon we have in the States.

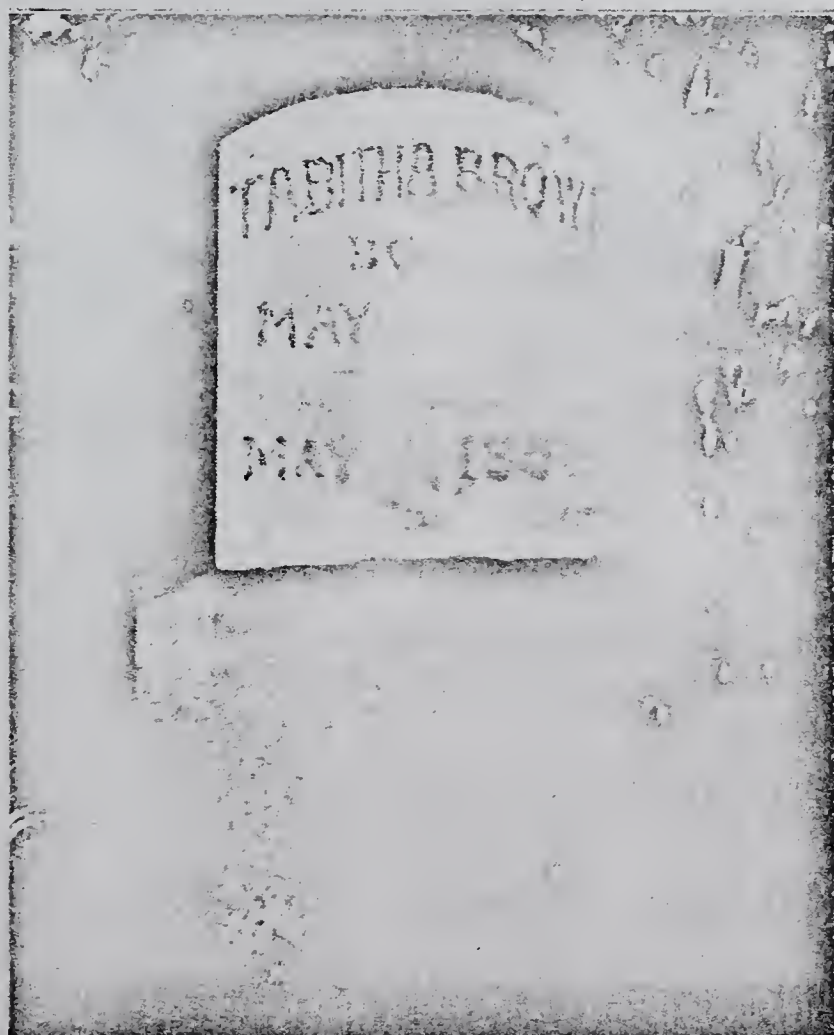
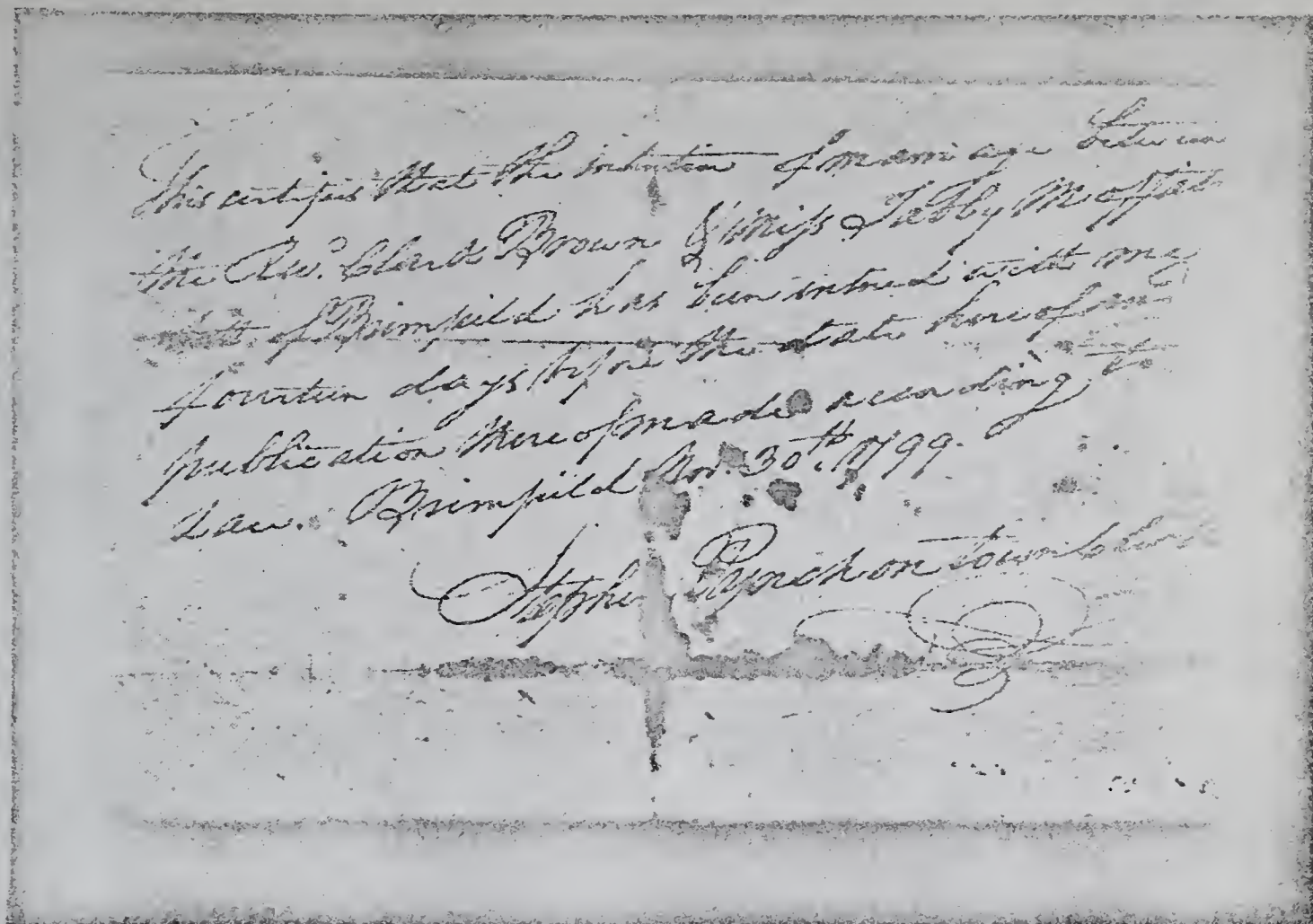
You must excuse all blunders and crooked marks. I am so nervous, my hand trembles so badly I can hardly read my own writing, so I will bring to a close and bid you good-bye for the present.

Yours as ever,

MARY MOFFETT.







At the top is a photographic copy of Clark Brown and Tabitha Moffatt's marriage license, now in possession of Mrs. A. N. Bush of Salem, Ore.

After wandering far from the pleasant home in Brimfield, Mass., Tabitha found her final resting place on the Pacific coast. The picture at the bottom of this page is of her grave in Salem, Ore.





## OBSERVED GOLDEN JUBILEE.

Extract from the Sunday Oregonian, Portland, July 10, 1898.

Forest Grove, July 9.—The semicentennial of Tualatin Academy and Pacific University was fitly celebrated at Forest Grove today. As an institution under Congregational management this event appealed especially to Congregationalists as well as to alumni of other or no religious faiths and to people having interests in educational matters. Five hundred men and women, including practically all the delegates to the Congregational National Council, and a goodly number of Portland citizens, boarded a special Southern Pacific train of eight cars at 1:30 p. m. and sped to Forest Grove to participate in the felicitations of this pioneer college.

As the train pulled out of Portland the landscape that unrolled to the eastward was a revelation to the Easterners, who largely composed the excursionists. As elevation was gained and the canyons were crossed in the southern part of town, the peaks of the Cascade Range seemed to take added height. Hood's head was pillowed on a bank of cumulous clouds. Another cloud floated so as to cast a visible shadow across the snowy fields of St. Helens. Both mountains stood out boldly. The rugged line of mountains was in full view, and the dark green of the timbered slopes was broken in the middle ground by cultivated fields. In the foreground lay the brimming Willamette, laving the feet of the maples and pussy willows. Wild flowers lined either side of the railroad track, and nodded gracefully to the visitors. Green woods and a turn of the road changed the view, and over the Scapoose Hills came peaceful scenes of farms. Haying operations, yellowing grain, and ripening fruits marched back along the track as the train rushed on. The train arrived at Forest Grove shortly after three o'clock.

A score of conveyances were waiting at the station and the women were taken in them to the college. Most of the men took the pleasant walk of little more than a mile. In every way possible the people of the town had contrived to give the visitors a cheerful and pleasing welcome. A brief rest in the shade of the oaks and firs on the spacious campus preceded the gathering in the chapel of Marsh Hall, where the day's exercises took place.

The generosity and kindnesses of the people of the town was shown in the bountiful collation that was served under the oaks back of Memorial Hall. Long tables were stretched out in the shade and a dinner, seasoned for any palate, was served to all who came. Of the one thousand people who attended the celebration, none went hungry.

At the close of the dinner hour, a New England arbutus, brought from Plymouth Rock on the Council train from Boston, was planted by Miss Whitcomb of Worcester, Mass., at the foot of the "old bee tree," a rugged oak a dozen rods south of Marsh Memorial Hall, the tree having been preserved for years because of the special request of Mrs. Tabitha Brown, an early benefactor of the college.

A score of addresses were made during the afternoon and evening, most of them extemporaneous, though a few were prepared with much care. All were listened to with much attention. A college song, composed by a student, and other songs by a college choir, varied the program agreeably.





An incident of the day was the public exhibition by Pres. McClelland of a check for \$35,000, completing the D. K. Pearsons endowment fund of \$150,000, the check being duly stamped with a 2-cent contribution to support the war against Spain. Very unexpectedly also came a contribution of two hundred dollars from Manager Houghton, of the council train from Boston, who said it was the profit of the train.

\* \* \* \* \*

## FIFTY YEARS OF THE COLLEGE.

Historical Sketch by Professor William N. Ferrin.

"Pacific University, like a very large proportion of the colleges of our land, had its origin in distinctively pioneer conditions. The spirit and purpose which actuated the Puritans in founding Harvard and Yale, and their descendants, who established Dartmouth and Williams, in New England, continued to possess their descendants as they migrated across the continent from the Atlantic to the Pacific. The fostering of education and the establishing of educational institutions was one of their characteristic tenets. With a farsightedness like that of the old prophets of Judea, they foresaw that the only safety of a stable republic among a free people was the education of the people.

"Was it a gift direct from God, this prescience of the conditions necessary to the permanence of a free and happy and prosperous people—what we now call a common school education for everybody, a higher education for the leaders?

"These men gave to our country its free public school system, and they and their descendants have planted Christian colleges all over the land. As the population spread out from Massachusetts westward its progress was marked, particularly along the Northern belt of our country, by the founding of colleges at different points along the advancing frontier, like the altars which the patriarchs set up in Canaan to mark their progress through the promised land, and to be perpetual memorials to them and their children of the goodness of God. Long may it be said of these colleges as of those ancient memorials, 'They are there unto this day.'

"A noble list of colleges they are, founded in prayer and sacrifice by Christian men and women, who had an heroic faith in the future greatness of the country which, as pioneers, they were laboring to build up.

"Such an institution, founded in such a spirit, by such men and women, is Pacific University. The history of human institutions is largely the history of individuals. Today we celebrate the fiftieth anniversary of the founding of a college, but we gather here to honor not the institution but the founders of it.

### Four Prominent Figures.

"As we look back to the early days of Pacific University, among those who were instrumental in promoting its work four figures stand out conspicuously for the part which they had in establishing it and molding its





character. The first of these is that of a woman, Mrs. Tabitha Moffett Brown, who, a widow and nearly three score and ten, came to Oregon with the family of her son. With no family cares pressing upon her, but with the love of God and humanity in her heart, she cast about her for some work she could do. She became 'Grandma Brown' to all the Willamette Valley. She was nurse to all the neighbors far and wide, and there were few neighbors who were near in those days. Like that ancient Tabitha of St. Paul's time, she was 'full of good works and alms deeds which she did'. At last she found the work for which she is best known in these parts, and fifty-one years ago this summer she decided to open a school and home for orphan children of pioneers. Some 15 or 20 such children, ranging in age from 2 years to 15, she gathered into an orphanage in the log church which stood on the site now marked by the petrified stump in our campus. Donations of furniture, bedding, and provisions were made by neighbors, and the older children of the school assisted as they were able in doing the housework and caring for the younger children. Early in the next year, 1848, the number of homeless waifs depending upon Mrs. Brown was much increased through the exodus of men to the newly discovered gold mines in California, and larger quarters were secured by the erection of a log house of somewhat pretentious proportions by people who had become interested in the work of the orphanage. This house stood where is now the residence of Dr. D. W. Ward.

"When Tualatin Academy was organized this orphan school was absorbed in it, and so became the nucleus out of which the Academy and College grew.

"Mrs. Brown was of New England birth, the daughter of Dr. Joseph Moffat, of Brimfield, Mass., of old Puritan stock, and became the wife of Rev. Clark Brown, a Congregational clergyman of talent and good standing in Massachusetts.

"Associated with Mrs. Brown in the work of the orphanage, and actively cooperating with her in all her plans, was Rev. Harvey Clark, the second of our group of four pioneer founders. He was born in Chester, Vt., and came to Oregon in 1841 as an independent missionary to the Indians. He settled upon his land claim on which the present town of Forest Grove is located, and built a log house, whose last remaining timbers were torn away only a few years ago to make room for more modern buildings.

"While the orphanage, as a temporary refuge for homeless children, was Mrs. Brown's especial work, Mr. Clark, who, with his wife, previously, had conducted a school for several terms in his own house, seems to have cherished for some years before its accomplishment the plan of establishing at this place a permanent school. He waited for the opportunity of carrying it out. Subsequently he made possible the realization of his hopes by donating 200 acres of his land as a foundation fund, and later still another large tract to assist in payment of teachers who were engaged in the work. This land was laid out in lots, and the proceeds from their sale helped to maintain the Academy and College in their earlier years. Mr. Clark's gift involved the formation of no syndicate. It was a gift outright, and without any conditions whatever. From it he derived not one dollar of pecuniary advantage. No town lots were reserved, the proceeds of whose sale should go into his own pocket. He is spoken of by the men





who knew him as peculiarly unselfish. Not a few colleges established in the West in recent years, based upon syndicate land grants, would have been spared disaster and ignominy if such disinterested generosity had characterized their founders.

"But to resume our sketch. While Mr. Clark's hopes and plans for a permanent school were maturing in his mind, and he was waiting his opportunity to put them into effect, the man was on the ocean en route to Oregon who was to bring him help and encouragement in the enterprise that lay near his heart. This was Rev. George H. Atkinson, the first to be sent out by our Home Missionary Society to carry the gospel to the Pacific Coast. With his young wife he sailed from Boston in Oct. 1847, by way of Cape Horn and the Sandwich Islands, reaching Oregon City eight months later, in June 1848, almost exactly 50 years ago. Like the true New England pioneer missionary that he was, Dr. Atkinson carried with him into his new field a well defined purpose to plant schools as well as churches there, and learning soon after his arrival of the orphan school at Forest Grove, he rode over from Oregon City and visited Mr. Clark in his log house. From him he learned that he was seeking an opportunity to establish just such a school as he himself had in mind. The two men immediately combined counsel and effort to the accomplishment of their purpose. The first result was an association of ministers, held at Oregon City on Sept. 21, 1848, at which resolutions were passed establishing an academy at Tualatin Plains—afterwards known as Forest Grove.

"This is the event whose 50th anniversary we observe today. It was a small beginning and not very rich in promise for the future, save as these men looked out with the eye of faith to see the time when the fertile plains about them should be the seat of a prosperous commonwealth, and upon the foundations which they laid that day other hands should build a superstructure that in due time should become a center of influence throughout the commonwealth. We have lived to see that day beginning to dawn for Oregon and Pacific University.

"Among all the pioneers of the state no man has had a clearer vision of its possibilities than had Dr. Atkinson. He was continually preaching the gospel of hope for the future development of Oregon, not only to us at home, but also to the friends on the other side of the continent, in the pulpit, on the platform, and in the public press. Among the interests which lay nearest his heart was the college in whose founding he took a leading part. To the time of his death ten years ago, he was the first secretary of its board of trustees, and was always present at its annual commencements.

"For five years after the founding of the Academy there were no permanent teachers, nor an established curriculum. Devoted and earnest men like D. R. Williams, Cushing Ells, and J. M. Keeler taught in the log church and school house during this time, but little progress was made toward a permanent institution. Dr. Atkinson went East to obtain aid for his infant enterprise in Oregon. From the College Society he obtained a grant of \$600 per year, and discovered a man whom he persuaded to become head of the school at Tualatin Plains, and develop it into a college. This was Sidney Harper Marsh, a young Vermonter, 28 years old, just out of seminary, and looking about for an opening to his life's work. His father was President James Marsh, of the University of Vermont, who





stood among the very first of American educators sixty years ago. His grandfather was Eleazer Wheelock, first president of Dartmouth College. A man with such antecedents could scarcely fail to have the instincts of a teacher, and Mr. Marsh accepted enthusiastically the invitation to go out to Oregon and try to build up in that far territory a college similar to those with which he was familiar in New England. He had no knowledge of pioneer conditions, and had to meet in his new field his first experience of the hardships and deprivations of frontier life. He had come with the purpose of remaining for his life work, and remain he did, though amid discouragements and difficulties that at times almost completely disheartened him. The realization that the country was hardly yet prepared for the sort of work which he came to establish struck like a blow upon his sensitive spirit, and sometimes it seemed to him that he had come ten years too soon. However, he set promptly and resolutely to work, secured from the state a new charter giving the young institution collegiate powers, arranged a finer curriculum of college studies, which he tried to persuade students to enter. Most of the work of college instruction he was compelled to do himself, and with almost none of those appliances which we have come to believe essential to successful teaching. There was little in his outward circumstances that afforded encouragement or comfort to an overworked and anxious man. Without any place he could call home he used as study and chamber the unfinished second story of the building we now call Science Hall, climbing to it by a ladder and making his bed upon trestles standing upon the joists of the unfloored rooms. Very often when discouragements of the situation seemed almost overwhelming, he said to me once, he would go and talk with Grandma Brown, and the good soul would cheer him up and bid him take heart, for she believed that he was doing the Lord's work, and in the right way. Nothing but a grim determination to 'stay it out' prevented him from giving up the task and going back to the comforts of Eastern life.

"After two or three years of this work there began an improvement; more students came, and they began to stay long enough to get into college classes. There was need of larger income than the small amount which came from the College Society, and he went East in 1859 and secured about \$20,000 as a permanent fund; six years later he raised about the same amount in the same way. In 1870 he made a third trip for a similar purpose, and his friend A. S. Hatch, of the firm of Fisk and Hatch, bankers, of New York, said to him: 'You have made no provision for yourself. The other teachers are being provided for. What about your own family?' He proposed a presidential endowment fund, headed the subscription with a generous amount, and by a personal canvass among his friends secured an additional \$20,000. President Marsh also in his visits secured additional teachers, and somewhat more than 5,000 volumes for a college library. The college was thus put upon what, for those times, was a good foundation. The number of students increased steadily, and the faculty was enlarged to meet the needs of the times.

"This in a few words is the work for which we do honor to President Marsh. Upon the Academy which he found weak and small he built a College, and left it well organized, fairly well equipped, with an endowment sufficient for its needs of that time, and a character established for all time for sound learning and thorough instruction.





"He died in February 1897, having been Pacific University's first president for 25 years.

"It would be an act of sheer injustice to fail to mention briefly in this connection some of the men who rendered valuable assistance to the academy and college in early days. Rev. Elkanah Walker and his wife, devoted missionaries to the Indians, who were driven out of the Walla Walla country by the Whitman massacre and settled at Forest Grove, made generous gifts of land, and encouraged the enterprise in many ways.

"Dr. T. G. Naylor, Alvin P. Smith, and Henry Buxton also gave generously to its support, and the erection of the first college building. Rev. Cushing Eells was one of the early teachers, laboring with rare zeal and devotion, both before Pres. Marsh's arrival and afterward. He also founded a chair in the college, giving of his slender means a generous sum of money, which is now nearly large enough to make it available for the purpose for which it was given.

"Another of the early teachers was E. D. Shattuck, a native of Vermont, who has given the active years of a long and useful life to the interests of his adopted state. He is today one of the most honored jurists of this commonwealth, having been kept for many years upon the bench of the most important judicial circuit of Oregon. We are honored by his presence with us today.

"Another of the earliest teachers we are exceedingly glad to have among our guests on this occasion, Mrs. Elizabeth Miller Wilson, of The Dalles. She was a teacher here in the year 1851.

"Still another of the early teachers was Rev. Horace Lyman. Beloved as a father by the students who came under his influence, held in the highest honor by all who knew him, the memory of Father Lyman is cherished among us today.

"After an interim of one year from the death of Dr. Marsh, Rev. John R. Herrick succeeded to the presidency, retiring three years later. During his administration the ladies' hall was built with funds secured by him from eastern friends. Two years ago the trustees named the building 'Herrick Hall' in his honor.

"Jacob F. Ellis was the third president, from 1883 to 1891, when the present administration came in.

"The seven years since 1891 have marked a notable advance in the work of the college along all lines. This period has seen the erection of this fine building, a memorial to the first president, at a cost of nearly \$50,000, largely contributed by residents of this town and the state; and last of all, the securing of the Pearsons fund.

"The Academy was founded 50 years ago, and we very properly observe its golden jubilee at this time. But 50 years may seem a long time in the history of an institution, and our growth may appear slow. Indeed under the benevolent influence of a Rockefeller or a Leland Stanford, great universities have sprung up in a single night. They have come into existence full grown and well equipped. Not such has been the history of most of the colleges that have had the largest part in molding our national character. They began in a small way.

"Few of the New England colleges, which began under similar conditions, were more advanced at their jubilee than is Pacific University today. Yale and Harvard were insignificant institutions with the slenderest





of endowment or equipment. Williams was founded in 1793, and 50 years later its faculty comprised three professors and two tutors. When Bowdoin was 50 years old there were seven professors.

"There are peculiar reasons why the growth of Tualatin Academy and the College have been slow. Two conditions at the beginning are conspicuous—lack of funds and absence of a large contiguous population. There were hardly a dozen families within a half dozen miles of the campus at the time this institution was founded. The territorial government of Oregon was not set up till the following year, and the entire Northwest Territory, a region more than two and one-half times as large as all of New England, had, at the census two years later, only 13,000 people. Such was its distance and isolation from the populous centers of the country that its development was exceedingly slow.

"For many years, the Sandwich Islands formed the base of supplies for Oregon and later, the channels of commerce were reached only through California. It was not till 1883—less than 15 years ago—that Oregon had its first railroad connection with the rest of the country.

"We think the growth of the college has kept pace with the growth of the state; and for both we believe a larger future is just before. When our country has fairly entered upon its era of territorial expansion, when Hawaii has become fully ours, and the far Philippines a part of our possessions, then shall this Pacific Coast country come into its rightful heritage. Its population will grow to number millions; its fertile plains and valleys will be cultivated; its resources of timber, minerals, and water power will be developed, and its existing institutions will have opportunity for growth and for influence far beyond the fondest hopes of the men who unceasingly labored to found them."

(End of historical sketch by Prof. William N. Ferrin.)

Addresses were also given by the following:

H. W. Scott, the first alumnus, who graduated in 1862, spoke for the smaller Colleges and for Oregon.

Rev. Dr. Mackennal, representative of the Congregational societies of England and Wales, gave the greetings of Oxford, his alma mater, to Pacific University.

Two pioneers who were strong friends of the institution were in the audience and spoke a few words concerning early days—Deacon P. H. Hatch, and Rev. J. S. Griffin of Hillsboro, aged 91 years.

Samuel B. Capen, of Boston, gave an address upon "The Christian College as a Factor in our Civilization."

Rev. Dr. William E. Barton, of Boston, President of the Congregational Educational Society, spoke on "The Value of a Christian College."

Dr. McLean, of San Francisco, brought greetings from the Pacific Board of Congregational Societies.

Dr. Byington brought greetings from the University of Vermont.

Dr. Ward, of the New York Independent, spoke of the influence of Christian education and heartily endorsed the work of this institution.

President Penrose, of Whitman College, Walla Walla, brought greetings from his college.

Rev. James Strong, President of Carleton College, Minn., brought greetings from his college.





Dr. G. S. F. Savage, of the Chicago Seminary, told of his gladness in seeing the results of the 50 years of sacrifice which were represented in this school. He brought a personal greeting from Dr. Pearsons, the large giver of the lately completed fund bearing his name.

President Gates, of Iowa College, brought best will from his college, which is of the same age as Pacific University.

When President Gates, of Grinnell, Iowa, and President McClelland, of Forest Grove, were felicitating themselves on presiding over the oldest educational institutions west of the Mississippi, one man in the audience reminded them that since the annexation of the Hawaiian Islands, the oldest college is there, Hawaii College, founded in 1840.

On the chapel platform to the right of the speakers was a large picture of Dr. Marsh, for 25 years president of the school; to their left, a picture of Dr. Atkinson, who was largely instrumental in the founding of the college; to the left of the platform hung the picture of "Grandma" Tabitha Brown, who erected the first building in which the school was begun.

\* \* \* \* \*

### TUALATIN ACADEMY.

The celebration yesterday of the 50th anniversary of Tualatin Academy, at Forest Grove, recalls the fact that as a community we are getting away from our infancy in educational effort. The semi-centennial of this, the second institution of learning established in Oregon Territory while it was still a wilderness, which has maintained a record of unbroken endeavor down to the present time, recalls the names of Rev. Geo. H. Atkinson, President S. H. Marsh, Rev. Harvey Clark, Rev. Horace Lyman, and Mrs. Tabitha Brown, as representing the founders of the school, and Prof. J. M. Keeler, and Judge E. D. Shattuck, who were among its first principals.

The untiring labors of President Marsh as one of the founders and long the President of Pacific University, an institution which grew upon and out of Tualatin Academy, are matters of more recent history, though more than a score of years have passed since his death. . . . .

The building of logs that served in the beginning as a school house, and for many years thereafter as a "meeting-house"; another log cabin, which was called "home" from time to time by a small colony of otherwise homeless boys and girls, under the supervision of "Grandma" Brown; a log farmhouse among the oaks a mile northeast of the straggling log-cabin village, where the territorial postoffice known as "Tualatin" was kept by A. T. Smith; the primitive homes of T. G. Naylor, Harvey Clark, Alvin Brown, and Elkanah Walker, and other Washington County pioneers—whose names appear upon moss-grown slabs in the county grave-yard—these were some of the simple memory pictures that embellished to the few who were able to paint them, the record of the work of half a century of earnest, steadfast educational work, celebrated on this occasion.

Within a few years these pictures, except as words can paint them, will be erased from the history of Tualatin Academy. But the records of the endeavor that has been sustained through all the years with unflag-





ging zeal is and will continue to be written in community life, and wherever recognized it will be found to make for truth, justice, and good citizenship.—From The Portland Oregonian.

\* \* \* \* \*

FROM SLAVE TO FREEDOM: THE LIFE OF AN AMERICAN  
—A. J. BROWN, JR.—

London: The Century Co., Ltd. 1911.

After a long and arduous journey, the author has at last brought to the public a book which is not only a history of a life, but a history of a race. It is a story of the struggle for freedom, of the fight against slavery, and of the triumph of the human spirit. The book is written in a simple, straightforward style, and is full of interest and information. It is a book that should be read by every one who is interested in the history of the United States, and in the life of the American people.

The book is a history of a life, and of a race. It is a story of the struggle for freedom, of the fight against slavery, and of the triumph of the human spirit. The book is written in a simple, straightforward style, and is full of interest and information. It is a book that should be read by every one who is interested in the history of the United States, and in the life of the American people.

The book is a history of a life, and of a race. It is a story of the struggle for freedom, of the fight against slavery, and of the triumph of the human spirit. The book is written in a simple, straightforward style, and is full of interest and information. It is a book that should be read by every one who is interested in the history of the United States, and in the life of the American people.





**FROM MRS. TABITHA BROWN, OF FOREST GROVE, TO V. K.  
PRINGLE AND FAMILY, OF SALEM, OREGON.**

Tualatin Plains, April 15, 1848.

Mr. V. K. Pringle and Family:

I have but a few moments to write a few lines. I am well and believe that I am doing well.

I moved into my new house today with 12 in my family and expect it will increase soon to double that number. Our school is very encouraging. We have upwards of thirty scholars and shall soon have more, if not quite double that number, as they are constantly making applications. We have two teachers.

I have nearly recovered from the Indian fever and I hope that Pherne has. They have run the Clamottes away.

I wish you to write by Mr. McLinn and let me know if you have traded with Mr. Camel. Mr. M. will be at Mr. Waldon's several days. Be sure to write.

Remember me to Virgilia and Mr. Smith, and Walt's and Mr. Craft's families, and the rest of my friends at Salem.

Pherne, you must keep the fine linen shirt and do what you please with it. Orus and family are all well. Theresa is with me. She sends her love to all. No more at present.

TABITHA BROWN.

\* \* \* \* \*

**FROM MARY B. BROWN TO HER GRANDMOTHER,  
MRS. TABITHA BROWN.**

Camden, Ray Co., Mo., Sept. 13, 1851.

Dear Grandmother: The love I have for you induces me to send you a few lines which I know will be kindly received. I doubt not of your being much surprised at a letter from me instead of Papa. Do not let Papa's long silence give you any uneasiness. I can assure you, Grandmother, that Papa's negligence is in nowise owing to any want of respect. He has so much business to attend to that it seems he cannot get his mind settled long enough to write, but no business of whatsoever importance can justly acquit him for not writing oftener to a parent so tender and indulgent as yourself.

I am at a loss for words to express the joy we all felt at the receipt of your letter which was dated the eighth of February, and the agreeable news of your health and welfare gives us inexpressible pleasure.

We are well and doing well. Pherne is well. She is still living at Camden. Brother Bain is in a bad state of health. He is almost on the brink of death. The doctors say that he has the breast complaint. The doctor says if he would go to a warmer climate he would get better. He talks of going to North Carolina, but I think he is too far gone to get well. They have another son added to their family. Pherne is very anxious to go to Oregon. She thinks it would restore Brother Bain's health. He says he has no idea of going to Oregon.





\*Grandmother, I have no hope of ever meeting you in Oregon. Papa will never move there. He would move there, but Mama is not willing to leave her people, and for that reason I do not think he will go. Papa talks of going there himself and staying two years, and then returning. He says he would be very unhappy if he thought he never was to see you again.

Papa has sold his land and is about to buy another piece of land near his father-in-law, Judge Hamilton, and there I think he will settle for life.

I wish Mama was willing to go to Oregon. I want to go there. I want to leave this sickly country where there is so much cholera and flux, ague and fever. We have never had the cholera in our family yet, but I am always dreading it. It has been in eight miles of us. I have had very good health for the last two years.

Mama does enjoy very good health. She has a fine daughter six months old. Grandmother, we have a good step-mother now. She is the best step-mother I ever saw. She is too good I think. The children all mind her and they think a great deal of her.

Papa's health has improved very far the last three years. He looks better and weighs more than he has in a long time. He gets along with his business very well. He is a very obliging man. He tries to make his family happy.

I am afraid Matthew will not stay with us much longer. He is inclined to be of a roving nature. He says he intends to go to Oregon as soon as he is of age. He is a very wild boy. I would be very sorry if he was to leave us. He has been going to school in Camden and will start to school again in a few days.

Lois Ann sends her love to Caroline. She says tell Caroline to write to her. Give my love to Virgilia and Aunt Pherne. Tell Virgilia to write me. I want to know how she is getting along and want her to tell me all about her courtships she had in Oregon.

There is not much prospect of my marrying very soon. The young men have all gone to California. California has caused me some trouble. One of my beaus went there and died. Papa will write in a few days.

Your affectionate granddaughter,

MARY B. BROWN.

\* \* \* \* \*

**FROM MRS. TABITHA BROWN TO HER GRANDDAUGHTER,  
MARY BROWN.**

West Tualatin Plains, Oregon, May 18, 1854.

Dear Mary. You are a good girl for writing to me. Oregon abounds in rich bachelors and I presume, were you here, you might make a tremendously profitable speculation. There are so many ladies constantly coming here by land and by water that the bachelors have only to watch, seize hold, bear them to their cabins, and say, "There, Wife, is your house

---

\*Mary Brown Finch finally went to Oregon and was living there at the time of her death.





and home." So you see, Mary, how it is. They do not like to travel back two or three thousand miles when it can be avoided. I will insure, Mary, a profitable trip if you can only get to Oregon. I will here give you sufficient proof to confirm what I say.

Your sister Pherne Bain is to be married week after next to a Mr. Strong of Salem. He is a Methodist, quite wealthy, and much respected. He owns valuable property within three or four hundred rods of the State House. He is a farmer by trade and has one child, a boy 12 years old, in the States. He was very attentive to Mr. Bain and was by him when he died. Your Uncle Virgil and family were strong in favor of the match, and used their influence to bring it about. It is happy for Pherne and her little boys and for Matthew too. He is now free as air, with no one but himself to provide for. He is healthy and is gaining property. I have no doubt but he will take good care of what he makes. He is a good, kind-hearted boy. His greatest wish now is that his father and the rest of the family were here. I would not be much surprised if he should make up his mind to come.

You seem to think that Mr. Bain's brother has manifested a great degree of friendship for Pherne. So should I if it were in anything but words. If he has such brotherly love for her and his brother's children, why has he not sent a part, or all of the property belonging to them? I think he has had time to have written to her more than once. He has not, unless quite lately since Matthew came here from Salem a few weeks ago.

Your letter found all in good health, and this leaves us so. I have quit keeping a boarding house and live at my ease, with Alvin for the present—perhaps until he gets him a wife.

I have no more cause to labor for comfort or gain. I have accumulated property more than sufficient for the balance of my pilgrimage here. Tell your father that I have all the leisure time I could ask for to read and write and prepare for a better world, where I hope to meet him if I never see him in this world. If we are to be prepared for that meeting we must look to Jesus as our guide and friend.

It would be a great satisfaction to me if he would write to me. It would be next to hearing him speak. You are all included in my private devotions. If I am never to see any of you more, I pray God to be mindful of you and prepare you all for the mansion of bliss.

I occasionally have an opportunity of seeing letters sent from Missouri to the friends in Oregon. I pity their blindness—they have no knowledge of any other place in this world, and believe that that miserable, sickly, frozen place is a paradise. They have no conception or idea of the advantages, growth, and beauty of Oregon.

You would be surprised to witness the enterprising exertions of the people in establishing schools and seminaries through the Territory. We have a charter granted for the building of a University to be called Pacific University in this plain. The expense is estimated at \$50,000 (\$25,000 by subscriptions here, and \$25,000 donation in cash from the State). I have subscribed \$500 and if the sum comes out lacking I expect to add \$1000 more.

(The letter ends abruptly here, as the last sheet of the original was lost.)





## FROM TABITHA BROWN TO HER DAUGHTER, MRS. PRINGLE.

Tualatin, March 9th (probably 1856).

I received eight lines of inquiry, by the last mail, written by Mr. Strong. It was dated the 12th. of Feb. You can say to him and Pherne that Matthew is putting in a crop with his Uncle Orus.

I am very sorry that Pherne has become so indifferent in her feelings toward me, after all my manifestations of love and symapthy for her and her little boys in time of need. I love her still but I do not like her neglect and indifference manifested toward the only grandma she has living.

I do not know what to think of Matthew. He seldom, or perhaps never, names Pherne, Mr. Strong, or the children, unless someone asks him some questions about them. I hope there has not been any misunderstanding with him and Mr. Strong.

You must show her Manthano's letter—(not Mr. Strong) and keep it yourself until I come up. I shall be up as soon as the traveling becomes good. I shall then fetch the letters received from your Uncle Chester Moffatt and family.

I am at housekeeping once more. I have opened my doors to all young ladies that wish accommodations to attend school, at fifty cents per week. I furnish nothing but room, firewood and a cooking stove. They furnish their own bedding, provisions, dishes and spoons, and all extras, and do their own work.

I furnish my own, eat at my own table on whatsoever luxuries I please—and as independent as I please. I wish Sarelia or Emma would come and stay with me awhile. I shall have nothing to do but to see to the young ladies, that they keep themselves and everything about them respectable and in good order. The heaviest work on my hands will be to cook my own choice bits of \*muckamuck, for I intend to live well.

I expect my own new house will be ready to move into in about two months. It will be a very pretty Swiss built house with eight rooms. I receive from Dr. Greere, who is living in my other house, \$100 per year.

I wish you would let me know if you have had any late news from the States. I tried my best to get to Salem to spend the winter, but I'd so much to do with disposing of my cattle and other property, in getting it into shape that would suit me better, that I found it impossible to do so before the winter rains set in.

Give my love to all of the children. Remember me to Charles and Lucian, and Octa and E. if they have not washed down the river. Tell Albro it is easier to take care of one than two.

T. BROWN.

\* \* \* \* \*

## FROM MRS. TABITHA BROWN.

The 26th of Nov. Six weeks have passed since I expected you after me to go to Salem. With the expectation of going, I bade my friends

---

\*Muckamuck is the Chinook Indian word for food.





good-bye. Here I have been kept in suspense, not knowing where I am to take up winter quarters.

It is rather unpleasant to think of resting my weary limbs, during a cold winter, on a hard mattress after being used to a good feather bed so many years.

I have kept Mary and little Jimmy with me all the while, thinking to take up winter quarters in Salem. T. B.

. . . . . I did intend spending the winter with you. It's too late now.

I am with Mr. Clark. They think they have a better right to me than my children. They have lately had an addition to their family, which they have named Tabitha Ella.

As usual I am full of business. I have contracted with a carpenter to build me a house, and have paid him \$600 in advance. He has commenced the work. It is to be a handsome house with eight rooms and two porches. It is intended to rent out. . . .

Note: These few sentences have been torn from the middle of a sheet, which was folded and addressed on the outside to the Pringles at Salem. Apparently, the preceding letter was also written to them.

\* \* \* \* \*

#### FROM TABITHA BROWN TO ALVIN BROWN, HER GRANDSON.

Salem, Febr. 24th, 1858.

My Dear Grandchildren: I have had another severe attack—different from any of my former ones. I was taken on Friday last, directly after breakfast, with a complete sinking of my whole system, which caused great alarm—so much so, that a lawyer was called from town for me to sign the deed to Mr. Mosie, and to write my will. At evening I had recovered sufficient to write my name.

For fear that you may not have a correct statement from others written to, and as Mr. Pringle is going to start for town in a few moments, I can only write sufficient to let you know that I have donated to five children \$100 to each, and the same amount in reserve for little Edda Brown.

When my bequeath and what is to be paid out of my estate is settled, the remainder is to be divided between my three children: O, Manth., P----- To prevent hard feelings amongst my children, I have appointed Mr. Marsh my executor.

If the mare at Mr. Flett's should have a colt, as soon as it is old enough to wean, I wish you to attend to it. I give it to Edda for his riding horse.

I have recovered from my last attack and shall calculate, if my life is spared, to be at the Grove when the traveling becomes good.

Give my love to your father, and all that have a sprinkling of my





blood, and say to them I wish and pray them all to seek to be Christians if they wish to be happy in this or the world to come.

Virgil is hurrying, so I can write no more. T. BROWN.

Sarah and A. write. I sympathize with you, Sarah, in the loss of your dear mother.

Alvin, I have forwarded your Grandpa's likeness to you and Sarah. I cut it from his volume of sermons.

Mary says kiss the children for her.

Note: The original copy of this letter is in possession of Mrs. Liberta Brown Schoch, daughter of Alvin Clark Brown.

\* \* \* \* \*

### FROM PRESIDENT MARSH TO MRS. TABITHA BROWN.

Note: Sidney Harper Marsh, D.D., was the first President of Pacific University.

The Grove, March 3d, 1858.

Mrs. Brown,

Dear Grandma: The first glance at your letter of Feb. 20th shocked me with the impression that you were more feeble than I soon learned you to be. Mary Morris is one of my scholars and received a letter from you at the same time, of a later date, and in your own well known writing, and I have heard this evening that Alvin received a letter also, which you wrote in the evening. So I infer that you must be much better. I am thankful that it is so, and hope that you may be yet spared many pleasant years. I hope yet to be able to write you to visit me in my own house, and to see you there.

The duty that you have imposed upon me as executor of your will, I shall certainly try to perform—for your sake—as faithfully as I can. May it be long before that duty needs performance.

I thank you for your confidence, and again for all your many expressions of kindness, and the sympathy, that, of howsoever little value it may have been to you, more than anything else kept me from being entirely dispirited. The kindness of your advice and the sincere interest that you have taken not only in the Institution, but in my own affairs, I shall remember with emotion so long as I live.

I rejoice at the calmness with which you are enabled to look forward to whatever a Merciful Providence has in store, and pray that he may sustain you, and fit you fully for all his dispensations.

I wish I could see you, but I am employed mentally and physically to the full extent of my power, and certainly cannot get away from my school.

Very sincerely yours,

S. H. MARSH.

P. S. Since writing the above Mr. Porter has called to ask if I was expecting any money of you,—that you had written to him to pay me \$300. He seemed to suppose that it was to be paid to me as executor. As in your letter you made no reference to my request to borrow money, I





presumed him to be correct. If you intend to lend anything to me—that is, if it does not interfere with any other plan, please send me an order on Mr. Porter, if it is from him that I shall receive it. I hope to receive an answer to my last letter to you this week. All my plans for building depend now on my success in borrowing something somewhere.

Your relatives are all well or improving. Mr. Clark is very low, and as we all think, cannot hold out long. Yours,

S. H. M.

Note: (Evidently this was about two months before the passing of Mrs. Brown, which occurred May 4, 1858.)

\* \* \* \* \*

#### FROM REV. GEO. H. ATKINSON, D.D., TO MRS. TABITHA BROWN.

Note: (Dr. Atkinson was Secretary of the Board of Trustees of Pacific University for forty years. This letter was written nearly a year before the above letter from President Marsh.)

Oregon City, May 15, 1857.

Mrs. T. Brown,

Dear Madam: I feel grateful for your agency in attending to the matter which I requested you to attend to. In a few days we will be out and settle the whole question in a meeting of the Board, and have the writings passed. I think that you had better have the writings drawn if necessary to hold the parties to the bargain until we come, but if not, the writings can be left until we meet.

If we take the "site" at the limits proposed, it will be in fact a purchase of the land and a payment in the subscription.

Of course the deed must be for a consideration, and the consideration should be six hundred dollars, or eighty or ninety dollars per acre. Mr. Marsh will survey the land outside the fence, and thus by knowing the number of acres we shall know the rate which we pay.

Yours very truly,

G. H. ATKINSON.

P. S. You will see that we must compromise by a purchase, instead of yielding a principle. I find that we must go into a suit of chancery to get the original ten acres. Rather than do that I prefer to purchase as you have provided.

G. H. A.

\* \* \* \* \*

#### FROM T. S. HARMON TO TABITHA BROWN.

Clackamas Ferry, June 11, 1853.

My Dear Mrs. Brown:

A short time since, I directed a letter to you, requesting you to order my letters forwarded to the Luckiamute Valley. I have been prevented





by circumstances from going in that direction, and wish you to countermand any such order you may have given Mr. Smith. I wish in future all my Post Office matter sent to Portland. You can scarcely imagine the interest with which my thoughts are constantly reverting to Forest Grove; though I think you will acknowledge that I have not forgotten you when I pay you one of my flying visits, which I shortly intend to do.

I am putting you up a half barrel of salmon, caught by myself. I would that I could present each of my friends at the Grove with one; but your generosity must suffice. Did I have the Barights with me, I believe I could make a fortune for us at it. I now have orders on hand for one hundred barrels at \$30 per barrel. Could I catch more (and had I help at my trap nothing would prevent my securing plenty), I would be ashamed to send you so small a present, but receive it with the assurance of my highest esteem. I am yours respectfully,

T. S. HARMON.

P. S. I shall leave them at the wharf boat in about a week. Andrew can call for them. My respects please present to my friends and excuse this hasty scrawl.

—SCOTT.

\* \* \* \* \*

#### T. S. HARMON TO TABITHA BROWN.

Bowdoin St., Cambridge, January 3, 1855.

My Dear Kind Friend:

You will see by the above address that I am once more at home. Do you believe though, that instead of the perfect satisfaction I expected to experience in returning, I have still some source of regret and sorrow when I think of Oregon. One great grief with me since I left has been that I was not enabled to visit Oregonian friends as I wished, especially those of Tualatin, to bid them good-bye. But some friends who were returning eastward could not delay, and wishing their company much in my feeble state of health, I had to hurry my own preparations, leaving me no time to call at the Plains as I had intended.

You will be pleased to hear that my father and mother are enjoying unusual good health, and that I found my old circle of relatives and friends diminished not the least. The changes that have taken place are numerous and great in my native city. Scarcely a city in the Union has improved more in six years than Boston. Our churches remodelled, or new ones substituted for the old, many new public edifices erected, all go to make the Trimountain City one of the model places. My father does not now live in Boston. He removed to Cambridge about a year ago. Our house is about midway between Mt. Auburn and Harvard University. I have always thought Cambridge one of the pleasantest suburban towns to Boston. The grounds around the house are tastefully laid out, and will afford me ample occupation the ensuing summer, should my health allow.

Our pastor is the Rev. Dr. Albre, a most finished speaker and truly





earnest, devoted pastor. I think when I shall have formed his acquaintance, I shall be much pleased with him. So you can judge, "Grandma,"—will you not allow me to use the favorite phrase once again—that I am pleasantly situated at home. If God spares my life, I see nought to forbid an useful, happy existence. My health however is very poor; my old hurt in the back almost precludes any movement, and although I have not yet sought medical assistance, I am sorely discouraged at the prospect of recovery. But all is for the best. I will as God wills. God's will be done.

My passage home was an easy and pleasant one to me. Although surrounded by a large crowd of most vicious men, and living upon a short allowance of the most common ship fare, I was blessed with entire exemption from sea sickness, and almost perfect health, with the exception of the hurt above mentioned, until the day I entered New York, when I had a severe attack of fever and ague.

I left Portland Nov. 22, crossed the bar the 23d in a gale of wind, landed in San Francisco the 25th, left Dec. 1 on P. M. S. S. "Sonora", landed at Panama the 17th, left the 18th, landed at New York the 26th, took the express train of the next morn for Boston, which place I reached at 6 p. m., and in one-half hour met father, mother, and sisters at the residence of my brother-in-law, Mr. Winkley, at whose house they were spending the Christmas festivities.

I have as yet made no calls, and have scarcely been out of the house. The weather is now very cold, and the change in one fortnight from the climate of New Grenada, with her tropical, luxuriant vegetation, to that of New England's snow-clad shore was so great that I have been almost ready to shiver to death, albeit I spend most of my time in a close room, my feet over the register of the house furnace, and sit fronting a large grate piled up with anthracite. I had made arrangements this morn to call upon my old pastor, Dr. Beecher, at whose house Henry Ward Beecher is now stopping. He has corresponded with me since I have been away, and now sends an urgent invitation for a call from me; but the weather is too threatening and I dare not venture.

Now "Grandma", will you not once more take pen in hand and give me a few words of remembrance, that I may cherish for your sake. We shall probably never again meet on earth, but through the blessing of God, we may spend a long eternity together, and to that end let us pray. Will you please present my love to Mr. and Mrs. Clarke and children. Tell him I wrote him twice or thrice with regard to the N. Y. Independent, but received no answer. I am still, I think, indebted to him. If I but knew the amount I would forward it. I would be delighted to hear from him. Respects to Mr. and Mrs. Keeler and all old friends.

God bless and preserve you and your health and consider me yours ever to command.

THOS. S. HARMON.

\* \* \* \* \*

G. W. SANFORD TO TABITHA BROWN.

San Francisco, August 31, 1857.

Mrs. Brown:

Honored Madam: You may think strange of receiving a letter from





a comparative stranger, but you may remember that I left two Daguerreotypes, one of my wife and the other of my child, which I should very much like for you to send me, if you please, as I have a wish to look once more upon the Face of the Departed.

Since I left Oregon in August 1851, I have been a wanderer on the face of the globe; I have visited Europe, Asia, and Africa, and also North and South America, and have received one great benefit, I have recovered my bodily health. But I yet feel that I am a homeless wanderer on the face of the earth and no change can shake that feeling from me; but I will not detain you.

I am now living in San Francisco. Have been here about four months, but still have that unaccountable feeling of utter loneliness.

I think you may see me in Oregon in the couse of three or four months, but I will not transgress longer on your time.

Please give my best respects to all friends and acquaintances.

Respectfully yours,

G. W. SANFORD.

N.B. Please send the Daguerreotypes by either Wells Fargo Express or by mail and I will keep a lookout at both places.

Will you please send me a note and give me the health and prosperity of all those I once felt so happy to meet at your house.

G. W. SANFORD.

\* \* \* \* \*

### NOTES ON TABITHA BROWN'S LIFE IN OREGON.

Harvey Scott, the first graduate of Pacific University, and for many years editor of the Portland Oregonian, always insisted that Grandma Brown was wholly responsible for the school's being.

Some of the dates concerning Pacific University and Tualatin Academy are as follows:

Rev. Harvey Clark began his missionary work among the Indians at Tualatin Plains, 1841.

Mrs. Tabitha Brown came to Forest Grove, 1847.

Orphan school opened in the log church, 1847.

Rev. George H. Atkinson arrived in Oregon, July 1848.

Tualatin Academy incorporated, Sept. 26, 1849.

The raising of the first frame building, July 4, 1850.

Tualatin Academy and Pacific University incorporated Jan. 10, 1854.

President Marsh inaugurated, May 3, 1854.

Rev. Harvey Clark died, March 25, 1858.

Tabitha Brown died, May 4, 1858.

The first commencement was held, 1863.

Celebration of Golden Jubilee, July 9, 1898.

The following is from the Catalog of Pacific University:

In 1841, Rev. Harvey Clark of Chester, Vermont, began an independent work among the Indians of Tualatin Plains, and when the Willamette Valley was opened for settlement by white people, Mr. Clark realized the importance of schools for their children. Active plans were not begun





until 1847, when Mrs. Tabitha Moffatt Brown of the immigration of 1846 came to visit her son, who lived on a donation claim near Forest Grove. Although past middle life, Mrs. Brown was a woman of unusual energy and resourcefulness. With the cooperation of Mr. Clark she collected the children who had been left orphans by the hardships of the western trail and taught them in the log church. Other children from the settlement also joined the school. . . . .

Members of the class of 1867 have marked the site of the old log church, where the first classes were held, by a petrified stump brought from the country home of Dr. Rafferty.

The raising of the first frame building for Tualatin Academy is graphically described by Mr. Edwin Eells, who was an early student. For days, men from all parts of Tualatin Plains camped with their families on the grounds, and while the men worked on the frame, the women cooked the meals. It was a gala time for the whole community. The building erected in 1851 is now used as the science building and is the oldest building in Oregon still in use for educational purposes. Its substantial hand-hewed frame has insured permanency over other buildings of pioneer days.

Mrs. Bush, Salem, Oregon, writes as follows:

"The 'muckamuck' letter must have been written in 1856, as Tabitha Brown moved to Salem in the late summer or early autumn in 1857. She had not made her home with the Pringle family while living in Warren County, Missouri, near St. Charles, nor did she here in Oregon, until very feeble and too old to be left alone.

"Tabitha Brown lived and died an Episcopalian, from the time Clark Brown entered the Episcopal Church. I have her Common Prayer book.

"My grandmother, Mrs. Pringle, was an Episcopalian until she came to Oregon. Just before leaving Missouri for Oregon, the Episcopal rector of St. Louis admonished Tabitha Brown and her daughter Pherne, my grandmother, to go into the Methodist Church, as there were no Episcopal missionary churches here. Grandmother, with my grandfather, joined the Methodist Church in Salem. Tabitha did not, but did attend other Protestant churches, always, however, clinging to the above prayer book for spiritual reading.

"A number of pieces of jewelry and silver were given by Grandma Brown to Virgilia Pringle, her granddaughter, but they were destroyed when Aunt Virgilia's house and all of its contents were burned.

"Tabitha Moffatt Brown is buried in the Pringle burial plot in the Odd Fellows' Cemetery in Salem. We—my mother's children and an aunt—take care of the lot. Her tombstone has been there ever since I can remember going to the cemetery. The stone is marked according to the dates I have given you."

A town lot in Forest Grove given to the college by Tabitha Brown is said to have been sold and the proceeds invested, so that now, seventy years later, it has yielded several thousand dollars.





## REMINISCENCES OF TABITHA BROWN.

(Contributed by Liberta Brown Schoch, daughter of Alvin Clark Brown.)

"My father and mother always spoke of Grandma Brown with admiration, usually with a tinge of amusement. She was shrewd—clever at reading people. She was generally liked. Practically everybody called her Grandma. Papa said his grandmother was always kind to him.

"Just now one anecdote comes to me: When Tabby Moffatt was a girl she called at Rev. Clark Brown's home one Saturday afternoon. Evening came on before she started home and the Sabbath had begun. (From sunset to sunset was the Sabbath, I believe.) As Rev. Clark escorted her home, he began by rebuking her for breaking the Sabbath by visiting, and ended by proposing that same evening. To Tabby he seemed too mature and dignified. She refused him. He took to his bed and his mother (Mary Holmes Brown) was so worried about him that she went to see Tabby and persuaded her to reconsider.

"Of the two, Clark and Tabitha, he was much more temperamental. His sermons and his controversy indicate a man of talent with a vivid imagination, probably somewhat neurotic.

"To return to Tabitha—she was not neurotic! What splendid nerves she must have had! She was high-strung, without being over-strung. Her energy was remarkable and her capability was no less so. My father said that sometimes it happened that she was unexpectedly favored with visitors when her supplies were practically nil, but nevertheless her visitors would soon find themselves partaking of a satisfying, appetizing meal, daintily set forth.

"Grandma Brown was very lame in the Oregon days. When she became lame, I do not know. With all her practical wisdom, she was undoubtedly artistic. She chose the site of the first building of Pacific University, and it is a beautiful spot—high ground with giant oaks. My father and I, like Druids, almost worshipped those oaks. One old oak looks as if it had been through some world war of long ago. All the other oaks are sturdy and strong. This one was at one time, but now it is an aged cripple. That is all it was in 1846. Grandma said it was her tree, because it was crippled like her. That is the Grandma Brown Tree. Later, it was sometimes called The Old Bee Tree. (In the later '80s or early '90s a swarm of our bees flew over to the campus and settled in the old tree.) She loved the poetry of life, too. That is plain.

"One of her former pupils once remarked that she was very strict. Competent people usually do scorn incompetence, don't they?

"My mother was one of Grandma's pupils, and knew her well. She had it first hand that Grandma thought of the school, suggested it to Rev. Harvey Clark when they were out driving. He fell in with the idea and offered to back her, since she was willing to undertake the work."





## ORUS BROWN.

---

Orus Brown, the eldest child of Rev. Clark Brown and Tabitha Moffett Brown, was born in Brimfield, Massachusetts, Sept. 4, 1800.

He married in 1827 (or 1828) Theresa Davis, who was born about 1812 and died about 1832. Theresa, through her mother, Sally Marvin, was a descendant of Timothy Mather, brother of Increase Mather.

Orus and Theresa Brown had two sons:

1. Alvin Clark, was born in Warren County, Missouri, June 13, 1829. Married Sarah Ann Ross, Oct. 31, 1854. (b. 1832. d. 1903). He died at Forest Grove, Oregon, his home, Dec. 25, 1912.—Age 83½ years.
2. Andrew Orus, born 1831. Married Asenath Carey. He died 1904.

Orus Brown married, as his second wife, Lavina Waddel. They had thirteen children:

1. Theresa, married John Zachary.
2. Caroline, married Robert Porter.
3. Eliza A., married George Debord.
4. Sarelia, married Ed. Wooley.
5. Rosalie, married W. B. McMahan, September 1865.
6. Virgil.
7. Lucy, married Samuel Wilkes.
8. Emma, married first, Amos Acre; second, H. Yarborough.
9. Harvey (never married).
10. Lucien.
11. Henry.
12. Willis W.
13. Charles, died at age of about 5 years.

Orus Brown married, as his third wife, Mrs. Hayden. They had no children. He was a farmer and lived for many years in, or near, Forest Grove, Oregon. He died there, May 5, 1874.

\* \* \* \* \*

### LETTER FROM MRS. H. A. LEWIS.

Portland, Oregon, October 17, 1920.

My Dear Mrs. Spooner:

You ask me to give the dates concerning Orus Brown, my grandfather. . . . I am sending the names of his children.

Two of them, Alvin Clark (my father) and Andrew Orus were by the first wife. Her maiden name was Theresa Davis. She was a double cousin of the late Bishop Mather Marvin. (He was Bishop of the Southern





Methodist Episcopal Church of Missouri.) She was also a descendant of Timothy Mather, brother of Increase Mather.

According to the few dates I have at hand, Rev. Clark Brown died in Maryland, Jan. 12, 1817. His wife, Tabitha, wished to go as far inland as possible to keep her two sons, Orus and Manthano, from going to sea; so they went to Missouri. I have been told that both her sons—especially Orus—had a longing for the sea. Orus must have had a roving disposition. In 1843, he came to Oregon and spent the winter, which happened to be an unusually mild winter. He then returned to Missouri, telling his family that he “had found Paradise.” He endured many hardships en route, was robbed by the Indians and almost perished; but in 1846 he brought his family to Oregon. They traveled by ox team. . . . .

When they arrived here winter was setting in and it was an unusually severe winter. All were homesick and heartsick. I wonder if you have read the letter that Grandmother Tabitha wrote back to her people. It is still in existence.

My sister, Liberta Brown Schoch, has a picture of Rev. Clark Brown, and some of his sermons. . . . .

I shall be pleased to assist you if I can. Sincerely yours,

MARY THERESA LEWIS.

\* \* \* \* \*

### ORUS BROWN (Continued)

After Orus Brown had crossed the Plains on horseback in 1843, he remained in Oregon during the year of 1844 and raised a crop, in order to be sure of the soil. In 1845 he returned to Missouri, arriving there in the fall, and again started for Oregon early in the spring of 1846. (See the Brimfield Heroine Letter.)

Judge Leonard H. McMahan, of Salem, Oregon writes:

“Orus Brown, my grandfather, came to Oregon with the Applegate party in '43, returned to Missouri in '45, being captured by the Piutes on the return trip. He escaped, but lost his horses and packs. He started for Oregon in '46 as Pilot, but later was made Captain of the train. He bitterly opposed the attempt to take the southern cut-off and brought those who stayed with him through in good shape. With a pack train he went to the rescue of his mother and the others.”

\* \* \* \* \*

### INCIDENT CONCERNING ORUS BROWN.

(Contributed by Mrs. Kate Miller.)

When Orus Brown, Rev. Mr. White, and two others were returning to Missouri from Oregon, in 1845, they were traveling on horseback with pack animals, and were captured by Indians. Mr. White began to plead





for their lives, but Orus Brown told him to "shut up", and said to the Indians, "Where is your old village? Let's go!" This rather surprised the Indians and excited their admiration. The next morning they decided to let the men go, but kept the horses and equipment. They gave Orus his gun and ammunition because he was "a brave man". The men then resumed their journey and were able to keep on the right course, as Orus Brown had the gift of always knowing the directions. Here they were on foot and without food, trying to cross the Plains. It was several days before they saw any game, but finally they shot a skunk.

According to Mrs. Cassie Brown Calvert, it is said that they did not dare cook their dinner for fear the smoke might be seen. When they were ready to eat, Rev. Mr. White suggested that they should give thanks, but Orus said, "No! I'll be damned if anybody here is going to thank the Lord for raw skunk!"

(Tabitha Brown said the men lived on berries and rosebuds until they reached the first settlement.)

\* \* \* \* \*

### LETTER FROM MRS. SCHOCH.

Chicago, Illinois, March 31, 1927.

My dear Mrs. Spooner:

You ask me for information in regard to my father, Alvin Clark Brown, and his brother, Andrew Orus Brown. In addition to sending you certain bare facts about them and their families, I am going to tell you a few things about the men themselves.

Both Alvin and Andrew were of the mental type, intelligent, intense, sensitive, with an insatiable thirst for knowledge. They read everything good that they could lay hands on. Although non-sectarian and professing no particular religion, they were deeply interested in philosophy and were truly religious. They were sociable; and both had great love of children, animals, and the beauty of the natural world. My father so disliked to destroy a tree that his wheat fields were polka-dotted with oaks. He had splendid health and a happy vein of whimsical humor, with a delightful talent for extemporaneous verse-making.

Neither Uncle Andrew nor my father aspired to riches; but I shall always believe that, if fate had not been so set against it, the world would have heard of these two men. Alvin was not yet fourteen, when his father set out for Oregon, leaving to the young boy the responsibility of running the farm and looking out for a large family of little half-brothers and sisters. Then came the trip across the plains and the hardships of pioneer life.

My father fought in the Cayuse Indian War. He was the youngest in his company. As soon as he was of age, he took a donation claim in Oregon, just north of Forest Grove. He built a pretty house there and married Sarah Ross, first cousin of Dr. Edward Alsworth Ross. My brothers and sisters were all born on the farm. In 1875 the family moved into Forest Grove and lived one block from the college campus.





Uncle Andrew was intensely interested in Social Science. He was several generations ahead of his time. I wish he were here to see the realization of some of his ideas in these post-war days. Andrew's family lived for a number of years in Salem, Oregon. Then they moved to their farm south of Cornelius.

Neither my father nor his brother gave any indication of failing memory or loss of mental vigor as they grew old. At 83 my father was a brilliant conversationalist and equal to a brisk five-mile walk.

My records of the two families are as follows:

Alvin Clark Brown, b. June 13,, 1829; d. Dec. 25, 1912; md. Nov. 1, 1854, Sarah Ann Ross, b. July 16, 1832; d. Sept. 22, 1903.

They had nine children:

1. Edgar Ross, b. Sept. 26, 1855; d. March 27, 1858.
2. Elmer Marvin, Dr., b. July 6, 1857; d. May 12, 1916; md. June 10, 1879, Mary E. Williamson. Lived in Tacoma.
3. Amer Victor, b. March 9, 1859; md. Oct. 10, 1880, Julia Cornelius. He lives on the old farm.
4. Ernest Clark, b. May 21, 1861; md. Sept. 14, 1896, Belle Rose. They live in Hillsboro, Ore.
5. Mary Theresa, b. July 18, 1863; md. Oct. 30, 1889, Herman A. Lewis. They live in Portland.
6. Emma, b. April 21, 1868; d. April 29, 1900; md. Oscar Daugherty. They lived in Portland.
7. Alvin Ross, b. August 8, 1870; d. July 11, 1875.
8. Herbert Ross, b. June 7, 1874; d. July 11, 1875.
9. Liberta, b. July 17, 1876; md. June 26, 1912, Alfred D. Schoch. They live in Chicago.

Andrew Orus Brown, b. Jan. 22, 1831; d. 1904; md. 1857, Asenath Carey, (b. Feb. 24, 1841; d. Dec. 1915).

They had three children:

1. Lawrence Cole, b. Sept. 1858; d. Nov. 19, 1912; md. Sept. 30, 1886, Ketura Jane Leeson. They lived near Hillsboro, Ore.
2. Laura, b. Feb. 6, 1863; d. 1899; md. Robert Alexander.
3. Frank, died in boyhood.

I am enclosing a list of the grandchildren of Alvin and Andrew and also a copy of a few things that others have written about my brother Elmer.

Most of the Browns I know are rather tall and slender, with fair skin, dark brown hair, and blue-gray eyes. They are distinguished by a certain dignity; but they have humor, too, and are sociable and kindly.

With best wishes. Sincerely yours,

LIBERTA BROWN SCHOCH.





**DR. ELMER BROWN.**

Dr. Elmer Marvin Brown (1857-1916), son of Alvin Clark Brown and Sarah Ross Brown, taught classes in Pacific University, when he was still in his teens. He attended Cooper Medical College in San Francisco and Williamette Medical College in Portland, from which institution he was graduated, with honors, in 1879. He had a large practice in Hillsboro, Oregon. In 1884 he moved to Tacoma, Washington.

Dr. Brown, commissioned as Captain and Assistant Surgeon of the First Washington Volunteer Infantry, served in the Philippines in the Spanish-American War. He was commissioned Major and Surgeon in January, 1900, and Lieutenant Colonel in 1910. He was twice honored by selection as Surgeon General of the United Spanish War Veterans.

From three Tacoma newspapers (The Ledger, The Daily News, and The Tribune), each containing a picture of Dr. Brown with a half-page report of his life and an editorial in his honor, the following quotations are taken.

Tacoma Tribune: "As a surgeon he was in the foremost rank of his profession."

Dr. B. H. Foreman: "His efforts were not alone in the surgical field. He was well versed in psychology and as an expert in medico-legal cases he took high rank. Usually on the side of the plaintiff and not perturbed by any attorney, he was the bane of opposing counsel and of corporations, for, when he had told his story to the jury in his quiet, unassuming way, it was difficult for them to see the case in any other light."

Dr. J. B. McNerthney: "Dr. Brown was a man of marked surgical ability. The poor, middle, and rich classes alike will miss him. He was a lover of common things and a hater of sham and display."

Dr. Dawson, Regimental Surgeon: "He came back with the profound love of every man in the regiment."

Dr. James B. Yocum: "From a long and intimate acquaintance with Dr. Brown, covering twenty years, I think he was the highest type of the self-sacrificing, devoted practitioner that I have ever known. . . . He was a delightful traveling companion with a high sense of humor."

Dr. J. W. Snoke: "I have known him intimately the past eighteen years. Mere words cannot express my profound love and respect for him."

Dr. C. Quevli: "I have known him twenty-seven years. He worked himself to death for others. . . . Dr. Brown was the squarest man I ever knew."

**Editorial: OUR IDEA OF A HERO.**

Dr. E. M. Brown, whose passing yesterday cast a shadow of pain and sorrow over Tacoma, was perhaps the greatest living exponent of the Golden Rule this city has ever known.

"His every deed, so far as we ever have heard, was of kindness and charity.

"The physician suffered inconceivable torture during the last dozen years of his life. A malady which he contracted in the Philippines, when he gave the best part of his life to his country, developed into a disease which science could not cure. Yet through it all he moved on serenely, giving cheer to those other sufferers whom he was called upon to aid;





giving the best of his extensive surgical and medical knowledge to relieve others who lived in a world of pain; always smiling, always charitable and pleasant, even though his every day was one of misery.

"Dr. Brown gave his services willingly to the poor. There are innumerable cases where his sympathy for the circumstances of his patients would not allow him to accept one penny for his labors. Had he received fees commensurate with his surgical ability, he would have become wealthy. But his charity, his love for humanity, and his simple Golden Rule creed, caused him to remain comparatively poor.

"Tacoma will always cherish the memory of one of its greatest citizens—Dr. E. M. Brown."

It is said that the funeral of Dr. Brown was held in the largest hall in the city—the Armory. The Bar Association and the Medical Society attended in a body. Flags were at half-mast, and—according to one account—stores were closed.

\* \* \* \* \*

### THE GRANDCHILDREN OF ALVIN CLARK BROWN.

#### I. Children of Dr. Elmer Brown:

1. Dr. Elwin Mather, b. Feb. 17, 1884; md. Florence Darr. He lives in Tacoma.
2. Bess E., b. June 16, 1889.
3. Nell Ross, b. Sept. 10, 1892; md. George R. DeFolo. Lives in Tacoma. Two children:
  - a. Keith, b. Sept. 19, 1921.
  - b. Donald, b. Jan. 6, 1923.

#### II. Children of A. Victor Brown:

1. Tabitha Blanche, b. June 30, 1881.
2. Alpha May, b. June 12, 1882; md. Philip Porter. Lives in Forest Grove, Ore. One child:
  - a. Philip Brown, b. Feb. 1, 1922.
3. Clark Cornelius, b. Nov. 14, 1883; md. Susan Gheen. Lives in Ferndale, Wash. Two children:
  - a. Gwendola Joyce, b. Nov. 26, 1916.
  - b. Clark Cornelius, b. Dec. 9, 1922.
4. Ora Belle, b. July 30, 1885; md. Raymond Isbell. Lives in Mossy Rock, Wash. Two children:
  - a. Donald R., b. Sept. 21, 1913; d. April 22, 1916.
  - b. Frances Bernice, b. July 9, 1917.
5. Earl Edward, b. April 28, 1887; md. Emily Brown. One child:
  - a. Vivian Dorothy, b. March 16, 1913.
6. Winifred Clair, b. Feb. 13, 1889; md. Byron Wehmhoff. Lives in Washington, D. C. Two children:
  - a. Bruce Marvin, b. July 29, 1918.
  - b. Mary Jean, b. June 15, 1924.
7. Vivian, b. Dec. 5, 1890; md. Morton Eshelman. Lives in Tacoma.





8. Benjamin Fred, b. Feb. 7, 1892. He was called with the first Oregon troops, and was in France eight months during the World War.
9. Jessie Elizabeth, b. Sept. 28, 1895; md. Floyd C. Taunton. Lives in Portland, Ore. One child:
  - a. Dorothy Helen, b. March 19, 1915.
10. Alvin G., b. August 30, 1897; md. Theresa Naylor. Lives in Forest Grove, Ore. He volunteered and served with the Third Oregon troops on the Mexican border before the World War. He was in the service throughout the war, in England and France. Two children:
  - a. Edward Victor, b. Jan. 16, 1921.
  - b. Betty Jean, b. May 11, 1926.
11. Victor Eugene, b. Jan. 9, 1899; md. Hattie A. Flaherty. Lives Mt. Vernon, Wash. He volunteered with the Third Washington at the beginning of the World War, and was in the submarine service through the entire war. Three children:
  - a. Blanche Irene, b. August 30, 1920.
  - b. Lucille, b. Sept. 4, 1921.
  - c. Victor Eugene, b. Sept. 24, 1923.
12. Ross, b. Oct. 1, 1903.

Note: The twelve children of Victor Brown are all in good health; and the only death among his grandchildren was caused by accident, not disease.

### III. Children of Ernest Clark Brown:

1. Dulcina, b. Sept. 20, 1899.
2. Ernestine, b. Oct. 1, 1901; md. Roy Davidson.
3. Wendell Ross, b. July 24, 1904.

### IV. Children of Mary Brown Lewis:

1. Clayton Brown, b. Sept. 25, 1890; md. Clara Anderson. Lives in Portland. Three children:
  - a. Mildred Clara, b. Oct. 24, 1916.
  - b. Marian Thelma, b. Oct. 11, 1918.
  - c. Florence Marjorie, b. Jan. 15, 1921.
2. Dee Alvin, b. Jan. 30, 1893; md. Beulah Barringer. Lives in Portland. Two children:
  - a. Helen Beulah, b. Nov. 26, 1915.
  - b. Hermon Alvin, b. Feb. 3, 1922.

V. Emma Brown Daugherty had no children.

VI. Liberta Brown Schoch has no children.

\* \* \* \* \*

## THE GRANDCHILDREN OF ANDREW ORUS BROWN.

### I. Children of Lawrence Cole Brown:

1. Percy Leeson, b. May 12, 1891; md. Agnes M. Southard. Lives near Hillsboro, Ore. Four children:





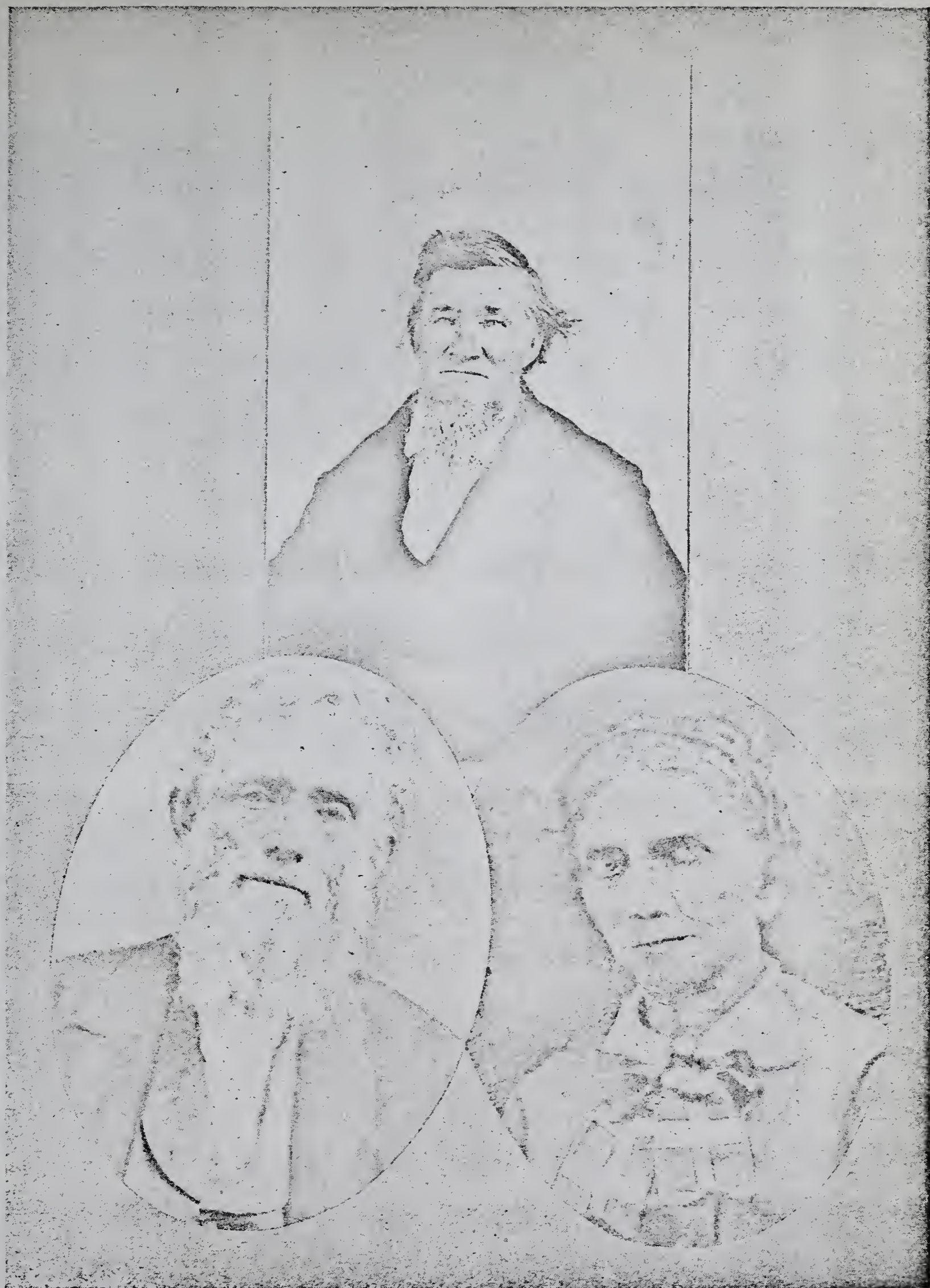
- a. Stanley Hinson, b. Sept. 24, 1916.
- b. Verna Agnes, b. June 7, 1919; d. Jan. 25, 1920.
- c. Owen David, b. Jan. 22, 1921.
- d. Vernon Robert, b. July 3, 1925.
- 2. Lawrence Earl, b. Jan. 9, 1894; d. Feb. 2, 1922.
- 3. Eugene Grayson, b. Feb. 14, 1896.
- 4. William Wallace, b. May 9, 1899.
- 5. Ellis Allen, b. Feb. 11, 1901.

II. Children of Laura Brown Alexander:

- 1. Leland George, b. Sept. 9, 1894.
- 2. Robert.







Top center—ORUS BROWN, son of Reverend Clark and Tabitha Brown.  
Lower left—VIRGIL K. PRINGLE, husband of Pherne Tabitha, only daughter  
of Clark and Tabitha Brown.  
Lower right—MRS. PHERNE BROWN PRINGLE, wife of Virgil K. Pringle.





## MRS. PHERNE BROWN PRINGLE.

Pherne Tabitha, only daughter of Clark and Tabitha Moffatt Brown, was born in Montpelier, Vermont, March 22, 1805. She married Virgil Kellogg Pringle on May 4, 1827. He was born in Harrington, Connecticut, July 29, 1804, and died March 24, 1887.

They made their home in St. Charles, Warren County, Missouri (near St. Louis) until 1846, and afterward in Salem, Oregon. Mrs. Pringle died May 21, 1891, aged 86 years, 2 months. There were eight children:

1. Virgilia Eliza, born June 7, 1828; md. Fabritus Reynolds Smith, Sept. 1, 1847; died Dec. 3, 1875. (He was b. 1819; d. 1898.)
2. Clark Spencer, born April 17, 1830; md. Catherine Sager. Oct. 29, 1851; died Oct. 19, 1914, aged 84 years.
3. Octavius Manthano, born March 12, 1832; md. first, Emeline Craft, July 27, 1854; md. second Jennie ———. He had no children by either wife. He died Feb. 18, 1914, aged 82 years. It is said that he was the engineer and director of the first public irrigation ditch in eastern Oregon. It opened up for cultivation and development a vast territory previously thought to be useless, except for grazing and sheep raising.
4. Albro Moffatt, born March 29, 1834; md. first, Mary Elizabeth Owen; md. second, Barbara Paulson; died June 21, 1876.
5. Sarelia Lucia, born June 3, 1836; md. Rev. Charles H. Northup, August 21, 1858; died April 2, 1878.
6. Emma Pherne, born Oct. 13, 1838; md. John Hughes, July 29, 1857. (He was b. 1831; d. 1903.) She died Jan. 4, 1921, aged 82 years.
7. Oliver, born ———, died nine months old.
8. Mary Ella, born March 2, 1851, in Salem, Oregon; md. Clifton D. Young, Dec. 20, 1876. (He died 1899.) She lives in Portland.

\* \* \* \* \*

### FROM MRS. PHERNE BROWN PRINGLE TO TABITHA ELLA BROWN.

Salem, Oregon, March 8, 1875.

Dear Niece:

With much pleasure I answer your kind letter. I was truly surprised, as there had been nothing of the kind from any one of the children of my brother. A short time ago I was looking over some old letters and came across one which Mary wrote to me years ago. I put it up very carefully





thinking it the only one I should ever handle from that quarter. You may well suppose my surprise when I read the name so precious to my mind.

You ask of my children. I will give you the best account of them and their whereabouts that I am able at this time. My chickens are all weaned and scattered to the four winds.

My eldest one, Virgilia, is here living on a nice farm, a suburban residence which overlooks all Salem. They have three children—one son and two daughters living. Their names are Velleda, Clara, and Hamlin Smith. They buried three daughters and one son.

Clark Pringle and Octa, who has no children, are living in Oshoco on the other side of the Cascade Mountains, right east of us. There is half way between us a great white mountain which is covered summer and winter with a mantle of snow, on which my eye can look every time I look out to the east of us, and others to the north, but I am diverging from what I was telling you of the family, which immediately concerns us. Clark is our oldest son. He is a local preacher and farmer. His family consists of boys and girls thus: the eldest is Kate, the next is Frank, and Marcus, Orva, and Sanford; then two girls, Annie and Lucia.

Albro is our next. He lives at Seattle, Washington. He lost his wife a year ago and has two children, a boy and girl. My youngest daughter is there keeping house for him.

My next child is Sarelia. She married a Methodist minister of California, sixteen years ago, by the name of Charles Northup, a man very much esteemed in the conference. She is a widow now and has been for several years. She came here and stayed two years with us, then went home as she had a good place in Healdsburg, a short distance from San Francisco. Her children's names are Lulie, Charles, Willard and Jessie.

My next is Emma. Her home is in Salem. She married John Hughes, who is a merchant here. They are both in California now, on business and visiting her sister. They have four children, George, Lulu, Frank, and Edith. The youngest one they took with them. Your uncle and myself are here keeping house for them in their absence. They have been gone four weeks. I don't look for them until the first of April.

My youngest is Ella. She is 24 this month.

Clark has quite a family. His eldest daughter has been teaching several summers. She is 23. The two oldest boys are young men, so you can readily see how we as others are scattering. Our kindred are spreading out in the world. Just so it is with your father's family. Ask your Pa if he remembers when he and myself knew nothing of any of our kindred beyond ourselves. We were alone in this great world as it were. Well we made amends, didn't we—Orus had seven sons and as many daughters. Some of them are in California. They don't live here and we don't know much about them. After their mother died I took one of the boys, Henry, 7 years old, and kept him until he became a large man. Virgilia took the youngest, Willis. He is with them still. I have been a little more particular in this in respect to the connection than I should if Pherne had kept you posted as I thought she had.

Tell your Pa that I have been corresponding for years with the Mofetts, our grandmother's family, Uncle Chester's children. If your Pa will come to see us I will show him about a dozen of their photos. I know





he would like the trip here first rate. Pherne wants to see him so very much. She don't like to leave Mr. Strong alone, and I do not blame her for I am proud of him, too. He is a man who loves to be making something all the time and yet is liberal in the right place.

Now I have written at random, just as my thoughts presented things which I presume your Pa would like to hear. It will perhaps interest him the most. I should have kept up a correspondence with him if he had written me. I write this with little Frank talking to me all the while and have made so many blunders you will have to get a lawyer to cypher it out. I would like to see you all very much, but never expect so much now at my time of life, as I am 70 this month.

By the way, this reminds me of Uncle Chester's wife, Aunt Margaret. She was 93 last month and well for one of her age. I just received a letter from Cousin Marcus Moffett with both their pictures. He is 69. I get letters from Mary Moffett, who is four years younger than myself, never married, also from Carrie Wells, who is another sister. They all live in Ohio. I have Uncle's picture. He is not living now. This I have written merely to let your Pa hear something of his ancestors once in a lifetime.

Now dear niece, I rather think if you had thought that your kind letter would have brought out such a multitude of something which does not immediately interest you, you would never have written me a word, but don't be alarmed at this. Maybe I won't be so crazy next time. I like to get letters and do not expect them unless I merit them. Please excuse this. With love to all inquiring friends, this from your Aunt, to dear Tabitha, my loving niece.

PHERNE T. PRINGLE.

P. S. Pherne lives only the third block from here; so I took your letter over to her. She was very glad to hear from you. Amos is clerking in the store. The other boys live in Portland. I seldom see them, but they are doing well. Calvin is in Salem. He is the baker. Nattie has a love of a woman. Math has a nice family and a smart wife. My mother loved her very much. Tell my brother M. that Virgil says he wants to see him very much, but if we should go there we would feel like Adam and Eve when they left the Garden of Eden.

\* \*

The "Uncle Chester" mentioned in this letter was Chester Moffatt, a brother of Tabitha Moffatt, and five years older.

(The original letter is in possession of Mrs. Mattie Warriner of Excelsior Springs, Mo., and was loaned to the writer in 1920, together with the 1854 letter of Tabitha Brown. Both letters were for many years in possession of Miss Rebecca Brown, prior to her death in 1913.)

\* \* \* \* \*





## LETTERS FROM MRS. PRINGLE.

(The following selections are taken from nine letters written by Mrs. Pringle to Mrs. Miller.)

Salem, Oregon, March 26th.

Dear Kate, My loving granddaughter, . . .

Now I am going to tell you about our surprise party the fourth of March, our wedding anniversary. Just at dark Saturday evening in came about twenty persons with provisions and good things generally. They marched in and set a splendid table with a large bride's cake in the center, highly ornamented with tinsel—a wreath all around it and a bride standing on the top with her veil trailing to her feet; and a silver thimble and a silver sugar spoon and two napkin rings (with each of our initials cut on them) by the cake.

They would not let me go in until they were all ready; then they invited us, the bride and groom, in and made a speech, and all of it was quite funny for us two old folks. They stayed till bedtime and all left feeling very happy, by the way they washed up all the dishes and left provisions enough to last us a whole week.

From your loving Grandma,

P. T. PRINGLE.

(On the same sheet:)

Dear Kate: Your grandmother says that I must write you a few words, but have nothing that will interest you as much as if she had filled up the paper. There are no doubt many little incidents of interest, could we chat them over together, and I very much wish we could enjoy that privilege. I came to Oregon expecting my posterity would be always in easy hail of us, but Providence has ordered otherwise and we must be content to occasionally know by letter, and strive to so live in this life that in the life to come we may enjoy each others' society in a country where parting is unknown. Give my love to all and tell Frank to write to me, and do so yourself.

V. K. PRINGLE.

\* \* \* \* \*

Salem, June 1st, 1869.

My dear Granddaughter: Although very busy, I must take time to answer your letter. . . .

Now Kate, my dear, I know just how to sympathize with you. Those children all have different dispositions and differently raised, and you have a task to rule with judgment and discretion, and maintain your place as a teacher should, and yet retain their love, for to learn they must love their teacher.

Who knows but something may drop from your lips (if in faith and prayer you look to the Savior for present help in every moment of need) which may take root and save a soul, and in after years throw out branches which may cover the ground where would have been a multitude of sins. O, how much good we may do if we only begin right and hold on to the





end; do all the good within your reach, without partiality, and you are sure to come out triumphant. I don't fear for my Kate.

From your affectionate Grandma,

P. T. PRINGLE.

\* \* \* \* \*

Salem, 2 July.

Dear Granddaughter: I have thought of you many times, and sympathized with you in all your troubles, for I have lived long enough to know there are no families but have more or less of them to meet; and you altogether get along as well as the best and are as well and happy as you can make yourself in your own little sweet home.

How I would like to go there once and see you and your children, but that cannot be in this life. Train them up right, my dear child. It is the best fortune you can possibly bestow upon them for time and for eternity! It is far better than the riches of earth, which fly away and worse than nothing left.

Well, Kate, I know you will do your part well. I am old now and can look back and see where I made some wrong steps, and where I might have done better. Be that as it may, I hope you will do better than I have done. That is my prayer.

I wish you could see the many flowers we have here. They are beautiful—thirty or forty kinds of roses. We have two lots altogether.

Kate's Grandmother,

P. T. PRINGLE.

\* \* \* \* \*

Salem, Sept. 11, 1888.

Dear Kate, my Granddaughter: I am some better now and will try to tell how your loving letter came into my hands. Just as I began to feel better, so I could listen to it, Ella held the lamp on one side of the bed, and Emma read the letter on the other side of the bed. Well, it made me very happy—if I was sick. It had been so long since hearing direct from you, that it was very comforting to know that you are happy in your married life and in your children.

I suppose you have a home near Prinville, which I would like to visit, but it is not likely, so I will only picture a home made pleasant by a happy mother and her loving husband and her lovely children the Lord has given her to train for Him. Oh! keep that always in mind, that they are only lent to you—only as it were for a brief moment, to train them for Heaven. O Kate! could I only put my arms around you and ask the Lord to bless with his choicest blessings you and yours, all along through life; but He hears and knows our thoughts, and in Him is our trust, and we are glad.

I have had some experience and have watched the movements of others through a long life. I have noticed where a young man starts out for himself and by himself, he is more apt to do better and make a thorough going man of himself. He has an independence that he would naturally lose unless he is very careful in his choice of where to place confidence.

. . . My hand is trembling very much this evening, but I must write





anyhow, for I love to tell my thoughts to my loved ones, while I am here. Thoughts will often run to the grandchildren—that is, mine do. . . .

I am much better now than I ever expected to be. I am about the house and garden; and I will send you some of the prettiest pinks you ever saw. Write again.

P. T. PRINGLE.

Note: Mrs. Pringle was 83 years old when the above letter was written.

\* \* \* \* \*

Salem, Saturday eve before Christmas.

Dear Granddaughter: It is so foggy I can't see the lines to write. It is raining part of the day, which makes it rather dark for one who has but the use of one eye. I can tell when a person comes into the room, but can't tell whether man or woman until I hear them speak. Many times my particular friends come in and call me Grandma, and I can't recognize them for a good little bit. You will be apt to ask me if it has any melancholy feelings of despair about me. Not in the least; I am happy to know that I have friends who love me. . . .

Dear Kate, when I begin to write my thoughts run on to where there is no stopping place. . . . I have a nice room. I read some and write some and lie down a good deal. Some days I lie abed nearly all day. I am quite weak then and can neither read or write; but the days are short and I enjoy them as best I can, knowing I have a home not far from here, where my many friends are gathering daily.

The flowers are in bloom yet. You might gather an armful any time.

P. T. PRINGLE.

\* \* \* \* \*

Salem, Jan. 25, 1889.

Dear Kate, my loving Granddaughter: I have been waiting to hear from someone over the mountains to let me know where Clark was. I didn't know where to direct a letter to him. . . . I think you choose the path of wisdom in not doing so much for the world. Only consider you have a family of nice children that need all your care and attention. Save yourself for your children. Live happily with them and love will follow in their every day life. . . .

Teach them that God rules over all and will protect and care for them through life, if they will only trust him in every trouble, in every place—even in all amusements. Religion never meant to make our pleasures less.

I love to dwell upon religious subjects so much, and talk about it to the younger ones, that I don't know where to stop. It is a pleasant road to travel, and I wish all who now hear me would try the true and safe way that leads to life. How true is it when our short life has run its length, and we are only waiting by the river of death for our summons to go. No, there is no death; it is life. We just begin to live a truly happy one if we are prepared. O, why will we be so slow to receive what is so freely given?

Human nature looks to earthly help for relief in all her troubles; how





frail it is. If we will only look beyond this to a brighter and better inheritance, then we may well say, "Death hath no sorrows that Heaven cannot heal." Yes, it is done—with me. . . .

I am truly glad to know that you are at home and are making it a place to be happy with husband and children. Plant roses and make the best of all the life that the good Lord has given you, and be thankful all the allotted time upon earth, and have no misgivings about the future—only that you wish to do better all the time. I wish now that I had improved my talents better. I can see it now plainer than ever before—life passes away as a dream that is told. "Blessed are the pure in heart; for they shall see God."

Well, I suppose you are tired of my writing. You can lay it aside and call it another letter when you can take time to read the rest. In all my letters I think maybe this is my last one. The Lord is calling me pretty strong every day.

It is a pleasure for me to help myself as much as possible as long as I stay in the world. I have a nice large room, my bed, lounge, bureau, and my rocking chair, three other chairs, and a large looking-glass; besides my drawings in frames hung around the room, and little nick-nacks on my bureau that I find quite useful. . . . There are three porches to the house. You can readily see that I have all the earthly comforts that I could enjoy, and good neighbors—a score of them. They will do anything for me I wish; I love them all.

Please write soon, dear Kate,

P. T. PRINGLE.

\* \* \* \* \*

Salem, April 25.

Dear Children: I write to you all this time, as I am not very well. I was very glad that you wrote to me, and am very happy that you appreciate my poor letters enough to answer them. I have not been able to write one line since I wrote you last; but I think I am getting better now. Have been in bed the greater part of the time since the first of March.

A few days ago I sent you a catalogue of flowers. . . . You might select some of them. You could suit the soil and climate to the seeds. We have spent several dollars on seeds and bulbs. They have done well and we are well satisfied with all. I thought you would like to spend a few bits that way. I feel that it would make you as happy and please the children as much or more than you could in any other way.

The Good Being made the flowers for us to cultivate and enjoy, and if we neglect them, we neglect one of His greatest blessings to us. How can we secure happiness here if we do not appreciate the seemingly small gifts He has placed within our reach, and with our eyes open to their beauties, and with thankful hearts, praise Him for His goodness to us, His children. The man who is unmindful of these lovely flowers is unmindful of the love of the God who made him. Did He make anything in vain? No, everything says, "Worship God."

Let not any worldly care take from you, my loving granddaughter, this one great thought that we are here for some great or good design. And let us look well to the end of our probation—whether it be to the





glory of the Great and Good Being, or to our own destruction. He gives us the little children to teach them to obey and love him. . . .

We should so love Him that the world with all its care and all its trials and troubles will not take from us the happiness which we may receive from a firm belief in a Savior who is able to save to the uttermost—unto the end. The end—what is it? Is it a death, as we call it? No, my child, it is life, life, to live forever.

Be cheerful and happy and love the right; and love one another and the Lord will bless you and yours. My prayer is for your peace and happiness. Write as soon as you can, for I love to get your letters. A mother's love to her son.

PERNE T. PRINGLE.

Note: Pherne Tabitha Brown Pringle died May 21, 1891, aged 86 years.





### THE STORY OF CATHERINE SAGER, WIFE OF CLARK PRINGLE.

Attracted by descriptions of Oregon, Henry Sager with his wife and six children left Missouri for that country early in the spring of 1844. Somewhere along the "Trail", in May, a baby girl was added to the family of four girls and two boys.

All went well with the family until one day Catherine in getting out of the wagon, unknown to her father who always stopped the team for them to get out, fell and the front wheel passed over her leg, crushing the bone badly. A young German physician traveling with the train set the bone and cared for it successfully.

Nearing the Rocky Mountains, Mr. Sager took "mountain fever", as the malady was called. This disease was new to the doctors, and, not knowing proper remedies, many cases were fatal. Mr. Sager died and was buried on Green River. When he realized that he could not recover, he asked the captain of the company, William Shaw, to look after his family and get them as far as Whitman Mission, if no farther. Captain Shaw accepted the responsibility and discharged it faithfully.

Three weeks later, Mrs. Sager, weakened by grief and anxiety, was a victim of the same disease. Her body was placed in a willow lined grave on Willow Creek.

When they arrived at Walla Walla, Captain Shaw went to see Dr. Whitman about keeping the children until spring, which would be a better time for them to make the rest of the journey than so late in fall. Several families were stopping over at Whitman's Station until spring. Dr. Whitman hesitated, as he was employed by the Missionary Board to teach and care for Indians. To take in a white family he would have to draw on supplies apportioned for mission work, which might bring censure from the Board, or recall. But seven orphan children—the eldest a boy of 15 years and the youngest a sick baby six months old—so far away from their kindred, were such an appeal to his big, kind heart that he could not bear to refuse. He thought, "Let the censure of the Board come, if they should feel that way"; so he arranged with Captain Shaw to keep them until spring.

By that time Dr. and Mrs. Whitman had become attached to the children, having none of their own. They had had a little daughter, but she was drowned in Walla Walla River, several years before. After talking with John, the eldest of the Sager children, Dr. Whitman went to Oregon City, capital of the territory, consulted Captain Shaw, and was appointed guardian of the children. For three years they lived there, treated as own children, and carefully taught to be useful.

The Whitmans strictly observed all the customs of civilization. A day school was kept, hiring a teacher during the winter when there were belated emigrants staying until spring; in summer Mrs. Whitman taught those of her family. Sunday School and church services were held; also, there were mid-week prayer meetings. All dressed for and attended these services as if in a city. When asked why she went to that trouble, Mrs. Whitman replied, "If we do not keep up such habits we would degenerate to the level of savages, instead of drawing them up to ours."

She was a good housekeeper, and taught the girls how to do house-





work and sewing. They acquired a knowledge that was useful to them all the rest of their lives.

On November 29, 1847, occurred what is known as "The Whitman Massacre". Dr. Whitman had worked there thirteen years. The Indians had prospered; they had bands of horses and some cattle; they had learned to plant and raise crops; they were no longer dependent on hunting for their food, as before; they did not need to bring so many pelts to the fur traders; nevertheless, they became dissatisfied.

In the meantime, Dr. Whitman had convinced the United States Government that the Northwest could be settled by emigrants from the States, traveling across the plains, and demonstrated it by conducting a train across in 1843. This was the first train to take wagons overland to the Willamette Valley. Each year they had come in larger numbers. In 1847 they brought measles. The Indians were infected; also, the Doctor's family. Due to the way the Indians were living, the disease was often fatal. Evil minded men insinuated to the Indians that the Doctor had been poisoning them in order to get their land for the white man. These were some of the causes of an uprising of a part of the tribe.

As a result, the savages murdered Dr. Whitman, Mrs. Whitman, John and Frank Sager, and nine other men. They took the women and children prisoners. When the news of their plight reached the settlers in Willamette Valley, there were volunteers to go to their rescue. One man, however, opposed the movement, for he was well acquainted with Indian ways. That man was Peter Skeen Ogden, of Fort Vancouver—a member of the Hudson Bay Company—who said any attempt to rescue them with soldiers would assure the death of the prisoners. Mr. Ogden, therefore, took his own money and goods and went to Fort Walla Walla and negotiated for their return.

When delivered to Mr. Ogden at Walla Walla, the prisoners had been there one month. On New Year's Day, 1848, they started down the Columbia River in bateaux rowed by French Voyageurs, and were taken to Oregon City, where Mr. Ogden gave them into the charge of Mr. Abernathy, Territorial Governor.

After arriving at Oregon City, the orphans were placed in homes. Catherine Sager was taken into the home of Rev. William Roberts, where she remained until she was grown. On Oct. 29, 1851, she was married to Clark Pringle. She became the mother of seven children.

---

Note: Mrs. Kate Virgilia Pringle Miller, who contributed this paper, is the eldest child of Catherine Sager and Clark Pringle.







MRS. EMMA PRINGLE HUGHES, daughter of Virgil K. and Pherne Brown Pringle. When a child of eight years she crossed the plains with her parents to "the Oregon Country," and lived to fill an important place in the early history of the new empire.





**EMMA PRINGLE HUGHES.**

The following article was printed in "The Statesman", at Salem, Oregon, at the time of the death of Mrs. Emma Pringle Hughes, in January, 1921.

**Pioneer Woman Passes Beyond.****Name of Mrs. Emma Hughes Closely Connected With State History.**

Mrs. Emma Pringle Hughes, widow of the late John Hughes, and mother of Mrs. A. N. Bush and J. F. Hughes, of this city, died at her home, in Portland yesterday morning. She was 82 years old and since the early pioneer days of Oregon her name, with that of her husband, has been closely connected with the history of the Willamette Valley, and until her removal to Portland a few years ago she was one of the most influential citizens of Salem.

Mrs. Hughes was born in St. Charles, Warren County, Missouri, in 1838, and was a daughter of Mr. and Mrs. Virgil Pringle, who were pioneers of Salem.

She came to Oregon when 8 years old, coming over the old trail by way of Fort Hall and the Applegate Cutoff. She was accompanied by her parents and a large group of immigrants, among them being her grandmother, Mrs. Tabitha Brown. They made a road of their own from Humboldt, Nevada, to Oregon, coming through the desert and over the mountains not far from what is now the Klamath country and then into southern Oregon, wading in the water through the Cow Creek Canyon and losing part of their cattle and equipment there. They arrived by way of a trail over the Eola Hills and came in sight of Salem, where they had pitched their camp on one of the hills, on Christmas Day, 1846, after a journey of nine months, attended with many hardships and privations, depending for their food part of the time on friendly Indians on the plains.

Her father, Virgil Pringle, engaged in shoemaking in the then village of Salem until 1851, when he settled on a donation land claim of 640 acres four and a half miles southeast of Salem. There he carried on farming for a time, but later returned to Salem and was identified in business and public life for many years.

The grandmother of Mrs. Hughes, Mrs. Tabitha Brown, founded a school at Forest Grove, out of which grew Tualatin Academy to which she devoted her time and her means, and from the academy grew Pacific University.

For many years Mrs. Hughes was a leader in the First Methodist Church of Salem, taking a prominent part in all its activities. She took an active interest in the early life of the Oregon Institute, out of which grew Willamette University. She was in Salem at the time of the unveiling of the picture of Jason Lee over the speaker's desk in the hall of the House of Representatives in the Oregon Capitol, and she was privileged to be present and was at that time in good health. She was a member of the Oregon Historical Society and worked constantly during her life for the betterment of the city and valley.

She was the mother of seven children, four of whom survive her and who were at her bedside at the end: Mrs. A. N. Bush of this city, J. F. Hughes of this city, Mrs. William A. Carter of Portland, and Mrs. D. A. Mackie of Portland.





## THE GRANDCHILDREN OF PHERNE BROWN PRINGLE.

## I. Children of Virgilia Pringle Smith:

1. Virgil, b. 1849; d. 1859.
2. Elizabeth, b. 1853; d. 1859.
3. Velleda Wealthy, b. Jan. 22, 1855; md. Adam Ohmart, April 3, 1877. Lives at Salem, Oregon. Had five children:
  - a. Roy Virgil, b. Apr. 19, 1878; md. Gracia Lee, Oct. 21, 1906. Lives at Salem. Two children: Velleda Wealthy, b. July 30, 1907; Lee Virgil, b. Mar. 18, 1914.
  - b. Lois Loman, b. July 28, 1883. Lives at Salem.
  - c. Reynolds Waldo, b. Dec. 18, 1886. Lives at Salem.
  - d. Chauncy Smith, b. Mar. 12, 1889; md. Gertrude Phelps, Oct. 12, 1913. Lives at Toledo, Ore. Three children: Waldo Phelps, b. July 27, 1915; Rex Arthur, b. Aug. 27, 1916; Jiles Frank, b. Mar. 14, 1925.
  - e. Chester, twin of Chauncy, b. Mar. 12, 1889; d. May 9, 1889.
4. Lois, b. 1860; d. 1862.
5. Hamlin Fabritus, b. May 22, 1862; md. Hadessah Wilson, Nov. 29, 1892. Lives at Salem. One child:
  - a. Carl Fabritus, b. Dec. 21, 1897; md. Blanche Wright, Sept. 20, 1920. Lives at Salem. Two children: Ralph Norman, b. Aug. 13, 1921; Muriel Virginia, b. Nov. 14, 1922.
6. Clara E., b. Mar. 28, 1865. Lives at Salem.

## II. Children of Clark Pringle:

1. Kate Virgilia, b. Sept. 20, 1852; md. James H. B. Miller, a brother of Joaquin Miller, the poet, July 25, 1877. He d. May 3, 1923. Lived at Creswell, Ore. Had nine children:
  - a. Ella Catherine, b. May 2, 1878; md. J. K. Grimes, 1896; d. Nov. 11, 1900. One child: Alvin Henry, b. Mar. 17, 1899; md. Agnes-----, Sept. 1916. (Their child, Doris Irene, b. Jan. 21, 1918, is granddaughter of Mrs. Kate Miller.) Lives at Prinville, Ore.
  - b. James Roy, b. Nov. 13, 1879; md. Liva Alexander, July 1909. Lives at Creswell, Ore. Four children: Mary Anice, b. June 27, 1910; Melvin Alexander, b. Dec. 24, 1911; Nadine, b. Dec. 6, 1913; Laurene Liva, b. June 29, 1918.
  - c. Perry Pringle, b. Mar. 20, 1882; md. Goldie Rush, 1908. Lives at Prosser, Wash. Four children: Perry Ellis, b. Oct. 2, 1909; Virginia Adele, b. Nov. 2, 1910; Genevieve, b. July 9, 1913; Hugh Blair, b. June 26, 1918.
  - d. Warren Stanley, b. Dec. 29, 1883; md. Hazel Wells, Dec. 1911. Lives at Spokane. Two children: Ella Katheryn, b. Dec. 23, 1912; Edna Jean, b. Jan. 6, 1915.





- e. Melvin George, b. Mar. 7, 1886; md. Laura Johnson, 1916. Lives at Chelan, Wash. Four children: Ella Catherine, b. Dec. 22, 1917; Jean Louise, b. July 24, 1920; Mildred Murora, b. Jan. 11, 1922; Melva Inez, b. Oct. 6, 1924.
  - f. Ola Pearl, b. Dec. 30, 1887; md. R. A. Rankin, Aug. 24, 1915. Lives at Eugene, Ore. Two children: Robert Rolla, b. Aug. 19, 1918; James DeWitt, b. Nov. 13, 1921.
  - g. Pherne Naomi, b. June 5, 1890. Lives at Liberty, Ind.
  - h. Eugene Hulings, b. July 30, 1893; md. Mrs. Brock, April 17, 1926. Lives at Belton, Mont. Served in cavalry at Camp Lewis during World War.
  - i. Earl Kenneth, b. Jan. 25, 1895; md. Marian Trader, 1919. Lives at Butte, Mont. Served in France during the World War. Three children: Kenneth George, b. Aug. 8, 1920; Raymond Gene, b. June 28, 1923; Marian Jane, b. June 13, 1922; d. July 4, 1922.
2. Frank Fletcher, b. Mar. 3, 1855; md. Elizabeth Wilson, April 28, 1881; d. Oct. 11, 1888. Lived at Post, Ore. Three children:
- a. Thomas Spencer, b. July 8, 1883; md. Cecil Payne, Jan. 1, 1927. Lives at Wayne City, Ill.
  - b. Roxie Leota, b. April 25, 1886; md. D. O. Durham, June 26, 1912; md. second, W. A. Doak, July 30, 1927. Three children: Omer Frank, b. Sept. 23, 1913; Alvin F., b. Oct. 25, 1916; Etha Leota, b. June 27, 1918. Lives at Powers, Ore.
  - c. Mildred Frankie, b. July 18, 1888; md. Ray Baker, Sept. 1915. Lives at Cottage Grove, Ore. One child: Joseph Pringle, b. Dec. 15, 1916.
3. Marcus Willard, born March 18, 1857; died Sept. 3, 1876, aged 19 years.
4. Orville Clark, born Jan. 24, 1862; md. Edith Winters, Aug. 1887; d. 1895. Lived at Colfax, Wash. Four children:
- a. Lawrence Clark, b. July 27, 1888; md. 1913. Three children.
  - b. Edna, b. April 26, 1890; md. Lester Merritt, July 9, 1911. Lives in Seattle. Has one child: Lester Carlson, b. Jan. 25, 1920.
  - c. Lucia, b. July 6, 1892; d. Dec. 1897.
  - d. Elmo Winters, b. Nov. 9, 1894.
5. Sanford Stanley, born Dec. 29, 1866; md. Elizabeth Houck, Oct. 16, 1889; d. Sept. 20, 1904, at Frank, Alberta, Can. Lived at Buckley, Wash. Four children:
- a. Rollin, b. May 23, 1891. Served in World War.
  - b. Jean, b. Nov. 1892; md. Dr. — — Meadows, 1921. Lives at Gamble, Wash.





- c. Marcus, b. March 18, 1894.
- d. Raymond, b. Oct. 1896; md. 1924.
- 6. Annie Louisa, born Sept. 21, 1869; md. John D. Bentley, Dec. 1889. Lives at Tekoa, Wash. Five children:
  - a. Maude Louise, b. Aug. 11, 1890.
  - b. William Clark, b. Oct. 24, 1891; md. Alice Dorris, May 1916. Lives at Tekoa, Wash. Has two children.
  - c. Ogden Sager, b. Jan 20, 1895; md. Florence Remington, August, 1917. Served in France during the World War.
  - d. Katherine Pringle, b. April 16, 1904.
  - e. John Dayton, b. June 27, 1906; md. Louise St. Clair, August, 1924. Lives in Washington, D. C. Has one child: Katherine.
- 7. Lucia Naomi, b. Nov. 24, 1871; md. Dayton C. Collins, June 22, 1890. Lives in Seattle. Three children:
  - a. Sadie, b. April 18, 1891; md. Lot W. Armin, April 17, 1915. Lives at Iroquois, S. D. Has three children: Dayton Collins, b. Feb. 19, 1916; Nancy Jane, b. Nov. 30, 1920; Calvin Perry, b. Feb. 13, 1926; also a stepson, Lot Clarence, b. May 25, 1912.
  - b. Norman, b. July 17, 1894; md. Celia Olson, July 29, 1918. Served in World War. Has one child: Carol Nicolyn, b. March 16, 1920.
  - c. Lucia Celista, b. March 12, 1906; md. Harry Platz, Feb. 18, 1927. Lives in Seattle.

III. Octavius Manthano Pringle had no children.

IV. Children of Albro Pringle:

- 1. Charles Chester, b. June 18, 1869, in Seattle; unmarried; d. Sept. 28, 1915, Bend, Ore.
- 2. Flora Elizabeth, b. Jan. 12, 1871 (or '72), in Seattle; md. R. Fred Brentlinger. Lives at Hot Springs, Alaska.
- 3. Anna, b. May, 1876.

V. Children of Sarelia Pringle Northup:

- 1. Lulie Bliss, b. July 31, 1859, Eureka, Calif.; d. July 2, 1880, Salem, Ore.; unmarried.
- 2. Charles Henry, b. Jan. 7, 1861, San Francisco; md. Minnie Kuhl, May 18, 1887. Lives at San Jose, Calif. Three children:
  - a. Lucia, b. 1887, Mojave, California.
  - b. Charles H., b. April 14, 1889, Mojave, California.
  - c. Mildred Ethel, b. May 3, 1906.
- 3. Willard Arthur, b. April 24, 1866, Grass Valley, Calif. Unmarried.
- 4. Jessica Sargent, b. May 23, 1867, Nevada City, Calif.; md. F. W. Waters, June 14, 1893; d. Feb. 22, 1926, Salem, Ore. Two children:





- a. Frank Northup, b. Feb. 9, 1895, in Salem; md. Lizzie Mae Urschel, Oct. 4, 1920. Lives in Salem. Two children: Patricia Mae, b. Jan. 19, 1925; Donald Frank, b. Oct. 21, 1926. He served in the Navy during the World War, in transport service between France and America, from the time the United States entered the war until the Armistice.
- b. Louemma, b. Feb. 28, 1899, in Salem; md. Willis Jay Roughton, Aug. 23, 1924.

VI. Children of Emma Pringle Hughes:

1. George Pringle, b. May 29, 1858; d. August 29, 1904. Was unmarried.
2. Lulu May, b. Oct. 27, 1861; md. Asahel N. Bush, Feb. 10, 1886. Lives at Salem, Ore. She was awarded the degree of Master of Arts by Willamette University in June, 1927, in recognition of her work in translating French historical documents not previously translated. She has been a member of the Board of Trustees of the University, and has been active in civic and community affairs. One child:
  - a. Asahel, b. Jan. 19, 1887; md. Margaret Lynn Boot, Oct. 18, 1911. Two children: Asahel, b. Dec. 20, 1912; Stuart, b. Dec. 18, 1916. Lives in Salem. He enlisted in the World War, after taking officers' training at Columbia University. When the Armistice came, he was assigned to the Reparations Service in France, where he remained three years.
3. James Francis, b. August 21, 1867; md. first, Ruby Flint (divorced); md. second, Mabelle Baker, June 4, 1910. Lives in Salem. One child:
  - a. John, b. Jan. 2, 1913.
4. Edith Genevieve, b. June 3, 1871; md. David Black Mackie, Nov. 20, 1902. He d. Dec. 16, 1926. Lives in Portland, Ore. Had two children:
  - a. Emmagene, d. at birth, April 25, 1904.
  - b. David Black, b. March 31, 1907; d. March 24, 1910.
5. Ethel Berta, b. Dec. 2, 1875; md. Wm. Alfred Carter, Dec. 31, 1901. Lives at Portland. Has three children:
  - a. John Hughes, b. June 9, 1903, in Salem.
  - b. Bernice Jane, b. Feb. 12, 1905, Gold Hill, Ore.
  - c. Wm. Alfred, b. Oct. 11, 1907, Gold Hill, Ore.

VII. Child of Ella Pringle Young:

1. Elbert Clifton, b. Nov. 3, 1879, Tacoma, Wash; unmarried; d. Sept. 23, 1904, Salem, Ore.





## HOME OF MANTHANO BROWN NEAR VIBBARD, MISSOURI.

Built in 1856.

---

Manthano Brown's home was located about two miles southwest from the little town of Vibbard, and some eight or ten miles from Excelsior Springs.

Situated on the brow of a hill, overlooking a small ravine, the surroundings of the farm home were attractive, as they are pictured now in the memory of the writer after thirty years.

The house faced the south. The view in that direction was bounded by thick woods, perhaps a few hundred yards away, where various wild fruits and nuts could be found.

On the east side a path led down a gradual slope to the bottom of the ravine, where there was a spring with a small creek flowing from it called "the branch." Across the stream and just beyond the edge of a steep bank was the vegetable garden.

On the west and on ground a little higher, at the top of the hill, was a grove of scrub-oaks. The road leading from the front of the house wound around behind this grove and through a field to the main highway.

In front of the house was an open grassy plot with a path leading to the stile in the front fence. At one side, but still within the yard, were several large old cherry trees.

The house was two stories high with a wide front modeled after the colonial style, and a hall through the middle. A porch with railings is said to have been originally at the front door. The large log kitchen—a relic of slave days—was detached from the main part of the house according to southern custom, but was connected with the back door by a porch. It was built in log cabin fashion with a large stone fireplace and chimney at the far end. As recently as 1892 the old fireplace with its long crane and heavy iron kettle was used occasionally for soap making. At the same time the Seth Thomas clock was still ticking away in the family living-room.

Adjoining on the west was the "cyclone cellar" which had steps leading up into a room at the rear of the house.

Mrs. Sarah Brown, third wife of Manthano Brown, was still living in the old home at the age of nearly eighty years, and remained there until the last few years of her life, when the house—not being well and substantially built, and threatening to collapse in time—was finally abandoned.

\* \* \* \* \*

### MANTHANO BROWN.

Manthano, second child of Rev. Clark Brown and Tabitha Moffatt Brown, was born in Brimfield, Massachusetts, December 15, 1802. His





name was recorded on the Brimfield town records in the Latin form as "Manthanus", according to a letter written personally by the Brimfield Town Clerk. (The name of his brother was also entered as "Orus"—not "Oris"—on the records).

Manthano Brown was evidently born in the "Elm Tree House", the home of the family in Brimfield. The next time his name is mentioned in any of the papers handed down is in Clark Brown's letter from Alexandria, in 1815, written, "To Orus, Manthano, and Pherne Brown"—"My Dear Children."

At the time of his father's death in January 1817, Manthano was fourteen years old. We know very little about him or the surroundings of the family at that time.

Mrs. S. M. Jackson (Rachel M. Brown), and eleventh child of Manthano in reply to a request to contribute any items of interest in regard to his early life says:

"I do not remember that my father ever told us very much about his boyhood or his life in Maryland. He said that he left home at the age of 16 (about 1819) and went "across the river", as he expressed it, in search of work. He learned first the harness maker's trade, and later the boot and shoemaker's trade. He sent his money home to his widowed mother. He related stories of catching oysters in Chesapeake Bay. This is all the information I have."

For the story of his attempt to become a sailor and his thrilling rescue off the coast of New England, see the page entitled "Clark Brown's Family After 1817." The statement is made that "Both Orus and Manthano were more interested in going to sea than in going to school." It was, perhaps, in 1823 that the above wreck occurred, for "shortly afterward Grandma Brown took her family to Missouri, where there is no sea, in order to get them away from the water and boats."

We know that it was in 1824 that Manthano Brown went from Maryland to Missouri with his mother, brother, and sister, settling in Warren County, near St. Charles. Apparently his tastes were very different from those of his father, as he did not make any profession of religion and was not inclined to be a student. We have no information as to his education or the number of years he had been in school. There is only the statement that his mother influenced both boys to become farmers rather than sailors. In Missouri he could take up new land and make a new start in life.

Mrs. A. N. Bush says: "Both boys were unmarried when they went to Missouri, but married while living on a farm near St. Charles."

Manthano Brown was married three times and had fifteen children. On Dec. 11, 1827, at the age of 25, he married Rebecca B. McGough. She was the mother of four children, Pherne, Mary, Matthew, and Lois, born between 1829 and 1835. They made their home evidently on a farm which was on Sharette Creek and located in or near Warren County, not a great distance from St. Louis.

The time of their removal to Camden, in Ray County, is not given in any of the records at hand. That it was shortly before 1836 is indicated in Manthano's letter written in August of that year, in which he says, "My move has been a very good one for me in point of health", and also





refers to having left business affairs with Virgil Pringle for him to settle.  
(See the 1836 letter.)

It is said that Manthano Brown and his first wife went on a trip to Warren County, while Tabitha Brown was still living there. They went on horseback, the trip requiring several days.

His wife died March 21, 1837, leaving four small children. She was buried in the old McGough cemetery near by.

On Oct. 15, 1837, Manthano Brown married his second wife, Catherine Clements. She was the mother of five children, Rebecca, Clark, Virgil, Alonzo, and Frank, born between 1838 and 1846. At this time, when the second wife was living, the family home was on the farm near Camden, Ray County, and Mr. Brown owned and operated a tannery near by. It is said that he once owned the land where the Town of Richmond and Lexington Junction, known also as Henrietta, is now located.

He, apparently, was not inclined to move to Oregon at the time his brother and sister with their families and his mother emigrated to that state in 1846. Tabitha Brown, in the Brimfield Heroine Letter, says: "I expected all three of my children to accompany me, but Manthano was detained by sickness and his wife was unwilling to leave her parents." This doubtless refers to the expected birth of a child, as the son William Franklin was born October 2, 1846.

There is no evidence that he had serious intentions of going farther west, but it does appear that he was well satisfied with his surroundings and business in Ray County. He said in the above mentioned letter: "Fullerton says my old place on Sharrette is worth \$1,000. If so, my place here is better worth \$10,000. This will show you the contrast in my mind between the two places."

It was several years after the emigration to Oregon that Manthano's daughter, Mary Brown, wrote to Mrs. Tabitha Brown: "Papa will never move there. He would move, but Mamma is not willing to leave her people, and for that reason I do not think he will go. Papa talks of going there himself and staying two years, and then returning."

Mrs. Catherine Clements Brown died July 13, 1848, leaving three children, Rebecca, Clark, and Frank,—the other two having died in infancy.

On April 23, 1849, Manthano Brown married his third wife, Sarah Lawrence Hamilton, eldest child of Thomas and Rachel (Crow) Hamilton, and granddaughter of William Crow and Sarah (Lawrence) Crow.

Mrs. Sarah Brown was born in Lincoln County, Kentucky, April 22, 1813. She came with her parents to Ray County, Missouri, in 1832. She was the eldest of twelve children, and before her marriage made her home with her parents on a farm near the little town of Elkhorn, originally called Crab Orchard, where her father is said to have been Judge of the County Court, and founder and principal support of the Cumberland Presbyterian Church there.

She was the mother of six children. Her first child is said to have been a son who died at birth. She had five daughters, Rachel M., Matilda E., Tabitha E., Sarah Lawrence (or Laura), who died in childhood, and Henrietta.

(For the complete list of children of Manthano Brown, with dates of





birth and marriages and names of their husbands or wives, see the family record on another page.)

At the time of Manthano Brown's marriage to his third wife in 1849, he was still living on his farm near Camden. In 1851 his eleventh child, Rachael M., was born at the home of her grandfather, Thomas Hamilton, at Elkhorn. It was later in the same year that Mary Brown wrote: "Papa has sold his land and is about to buy another piece of land near his father-in-law, Judge Hamilton, and there I think he will settle for life."

In 1852—probably early in the year—the family moved to the farm near Vibbard, which was also in Ray County and consisted of about 400 acres. A temporary house was built at first—a small house located in a grove of locust trees. The next three daughters, Matilda, Tabitha, and Laura, were born in "The Locust Grove."

In 1856, the new house, known later as the Manthano Brown home, was built. It was here that the youngest child, Henrietta, was born and also made her home in later years.

Mr. Brown was Justice of the Peace at Vibbard. He was a charter member of the Masonic Lodge at Richmond, the county seat, and for a number of years he carried the Bible at Masonic funerals, as the oldest member of that lodge. It is said that he never made any open profession of religion until on his death bed.

It was evident that he was interested in the leather trades. As stated before, he learned the boot and shoemaker's trade at an early age, and also the harness maker's trade. At Camden he had a tannery and in later life he had a shoe shop on the farm near Vibbard, in which he employed several white men.

It is probable that he found a market at Kansas City for any surplus shoes and boots, as he drove to that city occasionally, a distance of twenty-five or thirty miles, and returned with supplies such as sugar, coffee, and bolts of cotton cloth.

The pioneer conditions and surroundings of the family just before and also after the Civil War are shown by the fact that the carding, spinning, dyeing, weaving, etc., of woolen cloth were all done by the women of the household. This same cloth was made into suits for the men of the family, the needle work often being done late at night, by the light of a home-made tallow candle. Almost everything needed was made in the home.

Manthano Brown died April 30, 1876, aged 73 years, 4 months, and was buried at Lawson, in the family burial ground.

By the terms of his will, his farm of 320 acres (originally 400 acres), livestock, etc., were left to his widow, and at her death to be divided between the children.

After his death, his widow, Mrs. Sarah Brown, continued to live in the old home. Three years later, in the early spring of 1879, Mrs. Brown, at the age of 66, was the victim of an accident which made her a cripple during the rest of her life,—more than twenty-two years. Stepping out on the back porch of her home when the floor was covered with sleet, she fell and crushed the hip bone at the socket. When not confined to her bed, Mrs. Brown was doomed to spend many years sitting in a wheel chair, which she did with singular resignation and cheerfulness, although she





had previously been in robust health and actively engaged in home duties.

It was during the same year, 1879, that Mrs. Brown's last three daughters were married, one in June and the other two in September. Of the two latter, the youngest daughter, Henrietta, married a farmer and she and her husband remained on the old farm, taking charge of the home and caring for Mrs. Brown for many years.

A few years before her death, her daughter and son-in-law purchased an adjoining farm and moved to it. There she spent her last years and passed away on July 7, 1901, aged 88 years, 2½ months. She was buried at Lawson, a few miles away from her old home.

\* \* \* \* \*

### MANTHANO BROWN—FAMILY RECORD.

Manthano Brown was born Dec. 15, 1802; died April 30, 1876.

First wife, Rebecca B. McGough. Rebecca McGough was married Dec. 11, 1827; died March 21, 1837. Her children were:

1. Pherne, born July 9, 1829; md. first, 1845, David Fawcett Bain; md. second, 1854, Elisha Strong; died February, 1912.
2. Mary Barnet, born Feb. 25, 1831; md. Robert H. Finch; died Oct. 17, 1899.
3. Matthew Manthano, born May 19, 1833; md. Mary Reid, Dec. 2, 1856; died Jan. 7, 1913.
4. Lois Ann, born April 27, 1835; md. J. A. Penton, April 29, 1873; died March 18, 1879.

Second wife, Catherine Clements. Catherine Clements was married Oct. 15, 1837; died July 13, 1848. Her children were:

1. Rebecca Ann, born Oct. 4, 1838; died Feb. 6, 1913.
2. Thomas Clark, born Nov. 10, 1840; md. Mary F. Morrison, April 27, 1869; died March 5, 1922. She died May 29, 1919.
3. Virgil Willis, born Jan. 11, 1843; died Dec. 19, 1844.
4. Alonzo, born Oct. 27, 1845; died Oct. 27, 1845.
5. William Franklin, born Oct. 2, 1846; md. June 20, 1869, Rebecca Ann Walker; died Dec. 3, 1873.

Third wife, Sarah Lawrence Hamilton. Sarah Lawrence Hamilton was born April 22, 1813; married April 23, 1849; died July 7, 1901. Her children were:

1. Rachel Moriah, born Jan. 16, 1851; md. S. M. Jackson, June 17, 1879. He died June 27, 1927.
2. Matilda Elizabeth, born July 24, 1852; md. Thomas Baber, Dec. 28, 1870. He died Aug. 4, 1896.
3. Tabitha Ella, born Nov. 12, 1853; md. James C. Lynn, Sept. 2, 1879. He died Feb. 2, 1888.





4. Sarah Lawrence, born Sept. 14, 1855; died about two years of age.
5. Henrietta, born July 8, 1857; md. Lewis N. Conyer, Sept. 2, 1879. He died Jan. 25, 1910; she md. second, James H. Gillen, June 30, 1922.

\* \* \* \* \*

### NOTES CONCERNING THE BROWN FAMILY DURING THE CIVIL WAR.

Manthano Brown and his third wife, Sarah Hamilton Brown, with their children, were living in Ray County, Missouri, when the Civil War began. He was a slave owner and his sympathies were with the cause of the South.

At the beginning of the war, in 1861, Mr. Brown was nearly sixty years old, and was, therefore, past the age for military service; but he and his son Clark were both arrested and put in jail in Richmond, the county seat of Ray County, because they were known as southern sympathizers.

Through the influence of the members of the Richmond Masonic Lodge, of which Mr. Brown was a charter member, he was allowed the freedom of the town, with orders to report daily at headquarters, but his son and a number of other men were held in jail for several weeks.

After their release, Clark Brown and his brother-in-law, Robert Finch, with about twenty others made an unsuccessful attempt to cross the Mason and Dixon Line and join the Confederate Army. They were all driven back by Federal troops and had to give up their plan.

In the meantime, Manthano Brown, after his release from Richmond, did not dare to return openly to his home, as enemies in the community had threatened to kill him on sight; also, some members of the Missouri State Militia had threatened his life several times; therefore, he went secretly and stayed in hiding for some time in the bushes and underbrush near his home. Here he was joined by his two sons, Clark and Frank, and his son-in-law, Robert Finch. The women of the family carried food and necessary supplies to them until they could make arrangements to get away.

When the time seemed favorable for their escape, Manthano Brown and Mr. Finch went on horseback at night to Cameron, Missouri, where they took a train for Quincy, Illinois. They hired a boy to take the horses back, but the horses, of course, never reached home; they were taken from the boy by Federal troops. The train was stopped in the night by a band of Union soldiers who took all the men passengers off and shot them in cold blood with the exception of Manthano Brown and Robert Finch. They—Mr. Brown and Mr. Finch—gave a sign and satisfactory evidence that they were Masons, and the leader of the band, being also a Mason, spared their lives. For this reason they were able to reach Illinois.

Later, when they were located at Mackinaw, Illinois, Manthano





Brown's son Frank and Mr. Finch's wife, Mary Brown Finch, joined them there. They stayed in Illinois for some time, but during the last year of the war they were in Plattsmouth, Nebraska.

Instead of accompanying the others to Illinois, Clark Brown had gone west; he went to Santa Fe, New Mexico, returning to Leavenworth; he then went to Central City, Colorado, where he began his work as a druggist and remained several years. At the close of the war, or soon after, he returned to Missouri, establishing himself in Norborne as a druggist.

\* \* \* \* \*

The following incidents have been related to the writer at various times and are necessarily disconnected; however, they serve to show some of the hardships and surroundings of the family while subjected to the uncertain fortunes of border warfare in Missouri.

Early in the war a man who was known to the family came and knocked at the door, inquiring for Manthano Brown. Mr. Brown was not at home at the time. The man told a neighbor that he had gone there to kill Mr. Brown, but failed to find him.

\* \*

The Brown home was thoroughly searched for valuables, but no watches were found, as the men of the family had buried the watches under a certain tree. At one time a party of men searched the house for money.

\* \*

The James Brothers were frequently in this neighborhood. It is said that they were accused of many things which they did not do, although there were plenty of things which they did do about that time.

\* \*

On one occasion a party of fifteen men of the Missouri State Militia came and demanded breakfast for themselves and feed for their horses. The women of the household were compelled to prepare the meal.

\* \*

Manthano Brown had had a shoe shop on his farm, in which he employed white men. A band of Union men from Kansas came, took a large supply of shoes and boots, strung them in pairs over the necks of their horses, and rode away.

\* \*

The various bands of men who were riding back and forth across the state robbing and plundering, paid several visits to the Brown farm and carried away all sorts of loot with them. They, of course, took horses and saddles early in the war, regardless of the helpless women on the farm.

\* \*

The son Clark left Missouri and went west, riding his horse as far as Leavenworth, Kansas. There he sold the horse and went with some wagons of supplies to Santa Fe and back to Leavenworth. From there he went to Colorado where he spent his time working in a drug store in Central City. This town was a small mining camp. One day, while standing in front of the store, Clark Brown happened to glance up when some ore wagons were coming down the hill, and recognized his old saddle





horse hitched to one of the wagons,—the horse he had sold in Leavenworth. Mr. Brown went over and put his arms around the horse's neck.

\* \*

Manthano Brown had owned several slaves. He had paid \$1300 for one young negro man who ran away after the war began. A negro woman and her two children stayed with the family throughout the war, the woman performing her share of the housework as before. At the close of the war, this woman was told by Mr. Brown to go if she chose, but she preferred to remain with the family for several months, on the same terms as before.

The members of the family left on the farm during the war were Mrs. Brown and her four daughters, Rachel M., Matilda E., Tabitha Ella, and Henrietta,—also two step-daughters, Rebecca and Lois. At the beginning of the war Mrs. Brown's eldest daughter was ten years old. Schools were closed in Missouri, and the people endured the hardships of border conditions which were almost unknown farther north.

\* \*

Mrs. Brown's daughters were forced at an early age to feed the livestock they had left, and also to do other farm chores, in the absence of the men of the family, often having to wear men's high boots and wade through deep snow in order to keep their stock alive.

\* \*

A picture of Mrs. Brown was taken during the war, in a dress of calico for which she paid fifty cents per yard.

\* \*

A sharp skirmish took place in Pisgah Churchyard, a few miles away from the Brown home. They knew at various times of fighting nearby.

On one occasion the firing of cannon was heard by members of the family, during the battle of Lexington, Missouri.

\* \*

It is related that at one time Quantrell's men were resting themselves and their horses on a grassy slope near a neighboring farm house, where they had had their noon meal. They spied a band of Jennison's men coming in pursuit of them.

Not waiting to ride out through the gate, they jumped their horses over a fence and rode away at top speed. A battle between the two forces followed at Pisgah Church Yard, where sixteen of Jennison's men were killed.

\* \*

The women on the farm were at the mercy of Jennison's men and the Missouri State Militia, but women were not molested by either party in that state during the Civil War.

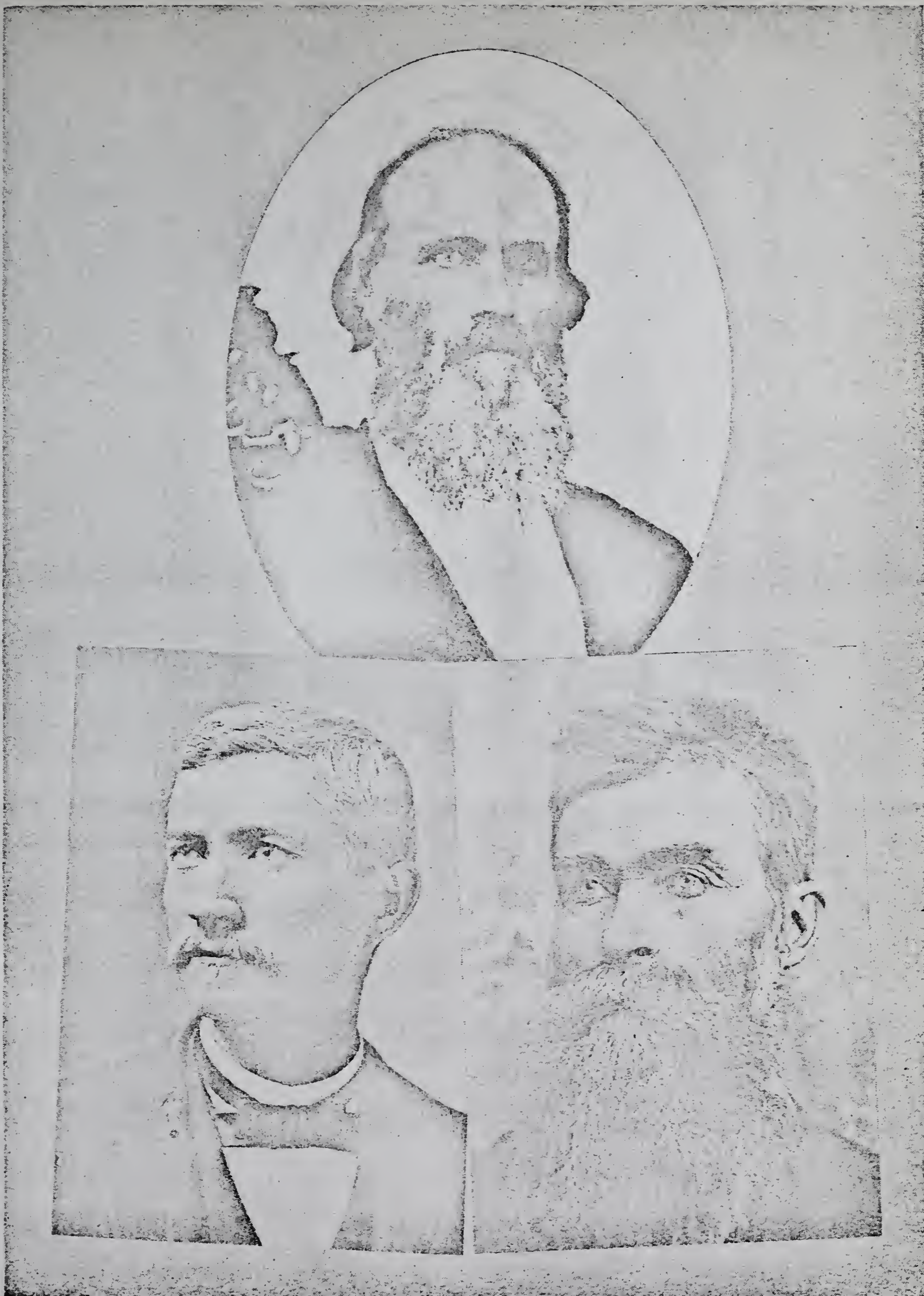
\* \*

The family was left in straitened circumstances after the war, having lost considerable property.

After the return of Mr. Brown to his home, he was able to build up his business to a certain extent, but never was as prosperous as before the war.







Top center—MANTHANO BROWN, son of Reverend Clark Brown.  
Lower left—THOMAS CLARK BROWN, son of Manthano Brown.  
Lower right—MATTHEW MANTHANO BROWN, son of Manthano Brown.





## THE CHILDREN OF MANTHANO BROWN.

(Note—The exact dates of birth, marriage, and death of Manthano Brown's children will be found on another page.)

1. Pherne married at the age of 16 years, 1845, David Bain. They lived at Camden, Ray County, Missouri. They had two sons, Nathaniel and Calvin Bain. In 1852, Pherne moved to Oregon with her husband, two small children, and her brother Matthew Brown, settling in Salem where lived the Pringles, who had preceded them to Oregon in 1846, as related in the Brimfield Heroine letter.

Mr. Bain died the next year after the arrival of the family in Oregon. The following year, 1854, his widow married Elisha Strong, at Salem, and continued to live there. Mr. Strong died Aug. 9, 1889. Mrs. Strong died in Salem and was buried there. Two children were born of the second marriage, Amos and Mary E. Strong.

2. Mary married Robert Finch. The date of their marriage is not given in the family record. That it was later than 1851 is shown by the letter written in that year when she was twenty years old.

Her husband is said to have had a farm in Ray County, which he sold and moved to the town of Lawson. After a few years they removed to Oregon, supposedly Salem, where he engaged in business. Mary died in Oregon, in 1899, and was buried at Lawson, Missouri. Following her death, her husband returned to Oregon, where he died. There were no children.

3. Matthew married Mary Reid, Dec. 2, 1856, at Forest Grove, Ore. He had gone to Oregon from Missouri in 1852 with Mrs. Pherne Bain, his sister. He was a farmer. He apparently lived in Forest Grove and vicinity, rather than at Salem, as Tabitha Brown (his grandmother) refers to him in her letter written from Forest Grove. His wife attended Tabitha's school there.

In 1882, Matthew Brown moved to Park City, Montana, where he lived till his death in 1913, aged nearly 80 years. He was the father of ten children born between 1857 and 1884. See list of his children on another page.

4. Lois married J. A. Penton in 1873. He was a merchant in Norborne, Missouri. There was a son who died at birth. She died in 1879, in Norborne.

5. Rebecca was unmarried. For many years she made her home with her brother Clark in Norborne. She died in Excelsior Springs, Missouri, in 1913, aged 75 years, and was buried at Lawson.

6. Clark married Mary F. Morrison in 1869. They first lived at Richmond, but moved to Norborne, where he spent the greater part of his life as a druggist. She died May 29, 1919. He was a Mason and an Odd Fellow. In his last years, he made his home with his son, Thomas Clark, Junior, in Kansas City, where he died on Sunday, March 5, 1922, aged 81 years. He was buried at Richmond, where other members of his family were also buried. There were five children—three sons and two daughters.

7. Virgil died about two years of age.

8. Alonzo died soon after birth, 1845.

9. Frank (William Franklin) married Anna Walker in 1869. He





lived at first on the Walker farm, near the Manthano Brown home, and later moved to Lawson, where he was part owner of a drug store. He died in Richmond and Lexington Junction, otherwise known as Henrietta, in 1873, aged 27 years. There was one daughter, Mattie.

10. Rachel M. married S. M. Jackson in 1879. They were married at the home of Clark Brown in Norborne, Missouri. He was a veteran of the Civil War, having served in the Thirteenth Illinois Volunteer Infantry. At Vicksburg he was made an aide on the staff of General Fletcher (Army of the Tennessee), with the rank of First Lieutenant. They made their home in Colorado, living in Denver the first few years. From 1884 to 1908 they lived in Salida, where Mr. Jackson was in the lumber business. He was mayor, city clerk, and, during the administration of President Harrison, was postmaster. Since 1908 he has made his home in Canon City. There were two daughters, Ella, born in Denver, and Louise, born in Salida.

11. Matilda E. married Thomas Baber in 1870. They lived on their farm near Richmond, Missouri, for many years. After the death of her husband, which occurred Aug. 4, 1896, Mrs. Baber made her home in Kansas, first at Mentor, and later at Salina.

There were two sons, Malner and Orus (or Oris), both born in Ray County.

12. Tabitha Ella married James C. Lynn, of Clay County, in 1879. They lived on their farm near Excelsior Springs until the death of Mr. Lynn—Feb. 2, 1888. Mrs. Lynn removed to Richmond where she made her home for a number of years, and later went to Shreveport, Louisiana. There was one daughter, Floy.

13. Sarah Lawrence (or Laura) died about two years of age.

14. Henrietta (Ret) married first Lewis N. Conyer in 1879. They made their home for many years on the old Manthano Brown farm, where they cared for Mrs. Conyer's mother, Mrs. Sarah Hamilton Brown, who was a cripple some twenty-five years as the result of an accident. There was one daughter, Lawrence.

After the Manthano Brown farm was abandoned, they purchased an adjoining farm and moved to it, where they continued to care for Mrs. Brown. Following the death of her mother in 1901, and the death of her husband Jan. 25, 1910, Mrs. Conyer removed to Excelsior Springs, where she lived for a number of years. In 1922 she married James H. Gillen of Excelsior Springs.

\* \* \* \* \*

## GRANDCHILDREN OF MANTHANO BROWN.

### Grandchildren of the First Wife.

#### I. Children of Pherne (Brown) Bain-Strong:

1. Nathaniel Manthano Bain, b. March 30, 1848, in Ray County, Mo. He crossed the plains with his mother and father in 1852. He married Ella Virginia Johns, daughter of Judge S. A. Johns of Linn County, Oregon, 1867; died 1923. Lived at Oak Grove, Ore. Had five children:





- a. Lennah, b. Dec. 1868, Salem, Oregon; md. Charles R. Kerr, Portland, 1899; died at Sioux City, Iowa, Sept. 1917. Had one child: Helen Virginia Kerr, b. Sept. 4, 1907; md. John Albert Wisda, Aug. 14, 1927. Lives in Chicago.
- b. Nellie, b. 1872, Salem, Ore.; md. Henry Stevenson; died -----.
- c. Lilian Pherne, b. about 1874, Salem, Ore.; resides in New York City. Lilian Bain is an artist of note. She taught in Pacific University before going east, and has been a pupil of F. V. Dumond and Joseph Pennell. Her work has been exhibited in the National Academy of Design and other eastern galleries.
- d. Walter, b. about 1876, d. 1891, Portland.
- e. Lois Helen, b. June 25, 1882, Portland. Lois Bain writes short stories and scenarios, and maintains her own home near Portland.
2. Calvin H. Bain, b. about 1850, in Missouri; md. Edith Buell, 1882. Lives at Newport, Ore. Had three children:
  - a. Calvin, b. 1883, Portland.
  - b. Arthur, b. about 1885, at Yaquima Bay, Ore.
  - c. Amos, b. Yaquima Bay, Ore.
3. Amos Strong, b. April 4, 1855, at Salem, Ore.; md. Ada Westcott, 1886; d. May 30, 1901, while on a trip to Mexico, at Montezuma Mine, Nacazari. His widow lives at Salem. One child:
  - a. Ama, b. Sept. 1887; md. Fred Thielsen, 1905, Salem. Three children: Henry Wesly, Nancy, and Frederick, aged 13, 10, and 7—(1921). They live at Salem.
4. Mary E. Strong, b. April 9, 1859, at Salem, Oregon; md. William S. Kinney, 1881. Lives at Astoria, Ore. Had four sons:
  - a. Robert C., b. Sept. 4, 1882, Dayton, Wash.; md. Althea E. Morres, Sept. 1, 1915. Lives at Astoria. Had three children: Robert M., b. May 1917; d. Jan. 1922; Gordon, b. July 1922; Mary Charlotte, b. Nov. 19, 1925.
  - b. Alfred E., b. Sept. 13, 1887, at Astoria; md. Marion Harris, 1923, New York City. Physician and surgeon in New York City. He served in France in the World War, as First Lieutenant in the Medical Corps. Has several citations for bravery. One son, Alfred Bigelow, b. New York City, March 1925.
  - c. Kenneth W., b. Oct. 23, 1890, at Astoria; md. Jane Pes-sou, New Orleans, La., June 1916. (She d. Feb. 1926, at Washington, D. C.) Physician (nerve and mental specialist) Washington, D. C. He served in the World War, with the rank of First Lieutenant. Two sons: Amos Strong, b. 1917, New Orleans, La.; Richard, b. 1922, Washington, D. C.





- d. William S., b. May 11, 1897, Astoria, Ore.; md. Dorothy M. Stone, 1920. Two children: Nancy, b. Dec. 1921, Astoria, Ore.; Louise, b. June 1925, Astoria. He served in the Marine Corps during the World War. Lives in Astoria.

Mrs. Kinney served as Representative from Clatsop County in the Oregon Legislature, 1921 session, having been elected on the Republican ticket. She served, also, as Representative during a special session in 1921. In 1923 and 1925, she served as State Senator from her county. Three men, all Republicans, opposed her in this primary election and she had no newspaper support.

## II. Children of Matthew Manthano Brown:

1. Marion Manthano, b. Nov. 26, 1857, near Portland, Oregon; d. June 23, 1885, at Billings, Mont. Lived until 21 at Fossil, Oregon. Unmarried.
2. Orrian Harvy, b. Feb. 27, 1860; d. April 19, 1869, aged 9 years.
3. Georgiana, b. Feb. 3, 1862; d. June 22, 1863, aged 16 months.
4. Oscar Lincoln, b. Oct. 7, 1863; d. Nov. 8, 1895, aged 32 years. Married Sept. 3, 1893, to Anna Jane Cowan. Lived at Park City, Mont. Had two children:
  - a. Margaretta Marie, b. Nov. 1894. Married Chas. Francis Walton, May 31, 1919. Lives at Twodot, Mont. Has two children: Charles Francis, Jr., b. June 2, 1920; Margie Ann, b. August 9, 1922.
  - b. Isophene Lincoln (daughter), b. June, 1895; d. aged 6 years.
5. Zina Bain Brown, b. Jan. 5, 1867; md. Sept. 20, 1890, to Kate E. Cosgriff. Lives in Kingston, Idaho. Had nine children:
  - a. Bessie Anna, b. Aug. 13, 1891; d. Sept. 26, 1894.
  - b. Alta Agnes, b. June 30, 1892; md. Frank E. Hastings, May 1, 1912. Had one child: Eileen Elizabeth, b. Sept. 9, 1914. Married second, John Edward Crofoot, Dec. 2, 1918. Has three children: John Edward, Jr., b. Dec. 13, 1919; Marion Bain, b. Sept. 5, 1922; Kenneth Donald, b. Oct. 1, 1925.
  - c. Marion Zina, b. Sept. 13, 1893; md. Thelma Reed, March 1919. Had two children: Thedora E., b. July 20, 1920; Harry Matthew, b. Oct. 28, 1922.
  - d. Marie Florence, born July 25, 1896; md. George J. Stewart, Sept. 26, 1920. Adopted children: Stanley Webster, b. March 26, 1922; Virginia Marie, b. March 18, 1919.
  - e. Kathleen M., b. August 25, 1897; md. Elmer Anderson, Nov. 28, 1923.
  - f. Harry Matthew, b. March 14, 1900.
  - g. Sherman, b. August 1, 1901; d. May 1902.





- h. Allene Geneve, b. March 24, 1906; md. Marion Waggoner, Feb. 27, 1924. Had one child: Wilma Marie, b. Feb. 3, 1925.
- i. Buster Richard, b. May 25, 1909.
- 6. Maggie Lois, b. Feb. 3, 1869; md. John Lincoln Greenwood, May 19, 1889. Had five children. Lives in Yakima, Wash.
  - a. Erma.
  - b. Lois (Erma and Lois twins), b. April 19, 1890. Lois died at birth. Erma married to Ross Asa Gridley, Oct. 12, 1915. Had one child: Doris Varian, b. Jan. 17, 1927.
  - c. Paul J., b. Dec. 16, 1893; md. to Inez Best, May 19, 1918.
  - d. Esther, b. August 1, 1895; md. to Ernest R. Long, Jan. 20, 1921.
  - e. Doris Ava, b. May 12, 1905.
- 7. Minnie Sarah, b. March 29, 1871. Lives at Laurel, Mont.
- 8. Harry Matthew, b. April 16, 1874; d. April 1, 1878, aged 4 years.
- 9. Cassie Mabel, born in Bozeman, Mont., May 21, 1882; md. Campbell Calvert, Jan. 23, 1915. Lives at Laurel, Mont. Has two children:
  - a. Matthew William, b. May 24, 1916.
  - b. Campbell Caleb, b. August 13, 1924.
- 10. Finch Reid Brown, b. at Park City, Mont., June 14, 1884; md. Mae M. Eastman, Dec. 24, 1908. Lives at Park City, Mont. Has two children:
  - a. Margaret Ellen, b. Sept. 29, 1909.
  - b. Doris Mae, b. March 28, 1915.

Note: The two other daughters of Manthano Brown's first wife—Mary Brown Finch and Lois Brown Penton—left no children.

\* \*

### Grandchildren of the Second Wife.

#### III. Children of Thomas Clark Brown:

- 1. Luzon Bean, b. Feb. 20, 1870, Norborne, Mo.; md. Leonora Austin, Feb. 23, 1893. Lives at Kansas City, Mo. Had one child:
  - a. David Austin, b. March 12, 1904.
- 2. Manthano Finch, b. Jan. 23, 1872, Norborne, Mo., died Oct. 12, 1872, aged 8 months.
- 3. Ona Willa, b. Jan. 21, 1874, Norborne, Mo.; md. Philip E. Belt, April 6, 1892; d. March 17, 1904, aged 30 years, St. Louis, Mo.; buried at Richmond, Mo. Lived in Shreveport, La. Had two sons:
  - a. Fay Brown, b. Oct. 6, 1893; md. Laura Ada Brightman, Oct. 20, 1921. Lives in Birmingham, Alabama. He served in the World War in this country and in France in 117th Field Artillery, 31st Division, with the rank of Sergeant. Two children: Fay (a daughter), b. Oct. 29, 1923; Philip Brown, b. June 13, 1925.





- b. Philip E. Belt, Jr., b. Nov. 12, 1895; md. Dorothy L. Cline, March 22, 1918. Lives in Baltimore, Md. He served overseas in the World War. One child: Laura Virginia, b. Dec. 6, 1920.
- 4. La Veta Marie, b. July 3, 1889, at Norborne.
- 5. Thomas Clark, Jr., b. July 9, 1893, Norborne; md. Mabel M. Wolfe, Sept. 16, 1916. Lives at Liberty, Mo. Has three children:
  - a. Harry Thomas, b. July 7, 1917.
  - b. Frances Elizabeth, b. April 25, 1921.
  - c. Betty Jean.

IV. Child of William Franklin Brown:

- 1. Mattie Katharine, b. Feb. 28, 1870, in Ray Co., Mo.; md. Henry R. Warriner June 21, 1893. Lives at Excelsior Springs, Mo. Had three children:
  - a. Margaret Brown, b. June 7, 1894; md. T. Homer O'Dell, Sept. 23, 1912; md. second, Frank A. Murdock, Sept. 2, 1925.
  - b. Henry Franklin, b. Nov. 5, 1896; md. Elizabeth Gordon, July 1922.
  - c. Thomas Eugene, b. March 14, 1902.

Note: The two other sons of Manthano Brown's second wife died in infancy and the only daughter, Rebecca, was unmarried.

\* \*

**Grandchildren of the Third Wife.**

V. Children of Rachel Moriah (Brown) Jackson:

- 1. Ella Brown, b. Dec. 3, 1880, Denver, Colorado; md. Charles C. Spooner, June 26, 1902, Salida, Colorado. Lives at Marquette, Mich.
- 2. Lawrence Louise, b. Feb. 28, 1890, Salida, Colo.; md. Everett H. Fisher, Oct. 13, 1911, Canon City, Colo. Lives at Canon City. Had two children:
  - a. Lawrence Everett, b. July 19, 1912.
  - b. Rachel Ada, b. May 26, 1917.

VI. Children of Matilda Elizabeth (Brown) Baber:

- 1. Malner Brown, b. Nov. 11, 1871, Ray County, Mo.; md. (first) Lida McGinnis; md. (second) Lyde Clements, Aug. 5, 1903. Lives at Fort Collins, Colo. Had two children (by second wife):
  - a. Mary E., b. July 17, 1904.
  - b. Melba L. F., b. May 14, 1906; d. Sept. 23, 1906, aged four months.
- 2. Lawrence Oris, b. Feb. 28, 1876, Ray County, Mo.; md. Gilla Fitch, Dec. 7, 1898. Lives at Salina, Kansas. Had six children:
  - a. Lucile, b. Oct. 11, 1899; md. L. H. W. Hall, Dec. 11, 1919. Lives at Independence, Kan. Has two children: Jack Lee Hall, b. Oct. 11, 1920; Barbara, b. Aug. 7, 1925.





- b. Achsah Lee, b. March 13, 1902; d. March 21, 1902.
- c. Thomas, b. June 16, 1903.
- d. Naoma Lee, b. May 4, 1910.
- e. Robert Oris, b. Oct. 18, 1916.
- f. Lois, b. July 7, 1919.

VII. Child of Tabitha Ella (Brown) Lynn:

- 1. Floy Ruby, b. April 27, 1883, Clay County, Mo.; md. Percy C. Butler, March 20, 1906. Lives at Shreveport, Louisiana. Had one child:
  - a. Percy Clifton, Jr., b. March 6, 1914.

VIII. Child of Henrietta (Brown) Conyer:

- 1. Lawrence Manthano, b. Dec. 23, 1880, Ray County, Mo.; md. W. S. Wear; d. June 6, 1906. Lived at Excelsior Springs, Mo. Had no children.

\* \* \* \* \*

### LETTER FROM MINNIE SARAH BROWN.

The following extracts are taken from a letter written by Miss Minnie Brown in 1921, from Park City, Montana.

"My father, Matthew Manthano Brown, settled in Oregon in 1852, the date given you by Mrs. Kinney. He went to Oregon with Mrs. Pherne Bain, his sister. Her husband died in a short time after arriving in Oregon, and she afterward became Mrs. Strong.

"We journeyed to this country from Oregon in 1881 and have lived in the vicinity of Park City since the year of 1882.

"We have heard quite a good deal of Mrs. Tabitha Brown. My mother boarded with her while attending Pacific University in Forest Grove. I believe she is called 'The Grand Old Lady of the West.'"







## THE CARR-VICKERY TREE

### PART TWO

\* \*

Showing the Ancestry of

ELIZABETH CARR, Wife of James Brown  
ANNE CLARK, Wife of Major James Brown  
DOROTHY NOYES, Wife of John Brown, Senior  
MARY HOLMES, Wife of John Brown, Junior  
TABITHA MOFFATT, Wife of Clark Brown

## THE POWELL-NOYES-CLARK TREE





## THE CARR FAMILY TREE.

---

### First Generation

BENJAMIN CARR was born in London, August 18, 1592. He married Martha Hardington on Sept. 2, 1613, in London where they evidently made their home. Both of them died in London—dates not given. They had four sons as follows:

ROBERT, born Oct. 4, 1614.

Caleb, born Dec. 9, 1616.

Richard, born Jan. 5, 1620.

Andrew, born Dec. 6, 1622.

### Second Generation

ROBERT CARR was born in London, England, Oct. 4, 1614. He came to America with his brother Caleb on the ship "Elizabeth Ann" which sailed May 9, 1635. Robert was 21 years, and Caleb was 19 years of age when they arrived. Robert settled first in Portsmouth and removed to Newport in 1640, where he was married. The name of his wife is not known. They had six children. He was by trade a tailor. He died in 1681. (Partly from Carr Family Records.)

The names of only two of Robert Carr's six children are known—his son Caleb, who died in 1690, and his daughter Elizabeth.

### Third Generation

ELIZABETH CARR married James Brown about 1670. She married second, Samuel Gardiner. She died Dec. 8, 1697. For the names of children of Elizabeth Carr and James Brown, see Brown Family Tree.

\* \* \* \* \*

## THE POWER AND CLARK FAMILIES.

---

### First Generation

NICHOLAS POWER is said to have come from Ireland. He married Jane ----- The records show that he was in Providence in 1640, as land was granted to him in that year. In 1655, he was admitted free-man; was constable in 1649; surveyor of highways 1656. He died August 25, 1657. According to the terms of his will, his wife was given the home and other land for her use during her lifetime. His original home lot was located south of Power Street, Providence. His widow died about 1667. There were two children:

1. Nicholas, died Dec. 19, 1675; md. Feb. 3, 1672, Rebecca Rhodes. His son Nicholas Power md. Mercy Tillinghast (daughter of Rev. Pardon Tillinghast). Their daughter, Hope Power, born Jan. 4, 1701, md. James Brown, son of Rev. James Brown, of the "Brown University Browns."

2. HOPE, born 1650; married James Clarke; died Feb. 27, 1713.





### Second Generation

HOPE POWER CLARKE was born in 1650; died Feb. 27, 1713. She married James Clarke, son of Jeremiah and Frances (Latham) Clarke. He—James Clarke—was born 1649; died Dec. 1, 1736. Clarke, or Clerke—as it was sometimes spelled—like the name Browne, had the final E. Their children were:

1. Hope, born Dec. 29, 1673.
2. Jonathan, born 1681.
3. ANN, born -----

### Third Generation

ANN CLARKE BROWN was probably the youngest of the above three children, although the date of her birth is not given in any of the records available. Ann, or Anna, Clarke married Major James Brown (James Brown, Second). It will be seen that she named her only daughter Hope. This name was carried down in the Power Family to this Clark Brown line, as well as to the Brown University Brown line. (Hope College is on the university campus.)

For the children of Ann Clarke and James Brown, Second, see Brown Family Tree.

### Jeremiah Clarke of Newport (or Jeremy Clarke)

Jeremiah Clarke was grandfather of Ann Clarke who married Major James Brown and became the mother of John Brown, Senior, grandfather of Rev. Clark Brown.

Jeremiah Clarke of Newport is mentioned in Arnold's History of Rhode Island six times, as follows:

Jeremy Clerke, Elder, is one of seven elders whose names were signed under that of William Coddington, Judge, to the compact of April 28, 1639. . . . . the agreement was entered into by the signers, by whom the settlement of Newport was commenced on the southwest side of the island.

Union of Portsmouth and Newport: The election resulted in the choice of William Coddington, Governor; William Brenton, Deputy Governor; Nicholas Easton, John Coggeshall, William Hutchinson and John Porter, Assistants. The two latter and Mr. Brenton lived at Portsmouth. . . . . were chosen: . . . . . Jeremy Clarke Constable for Newport, and John Sanford for Portsmouth, March 12, 1640.

John Coggeshall was chosen President of the Colony, with one Assistant from each town, viz: Roger Williams of Providence, John Sanford of Portsmouth, William Coddington of Newport, and Randal Holden of Warwick. . . . . and Jeremy Clark Treasurer. May 1647.

William Coddington was elected President, Roger Williams of Providence, . . . . . and Jeremy Clarke of Newport, Assistants. The latter was also continued in his office of treasurer. May 1648.

Complaints were made at this assembly against the President-elect. . . . . as he continued to absent himself, Jeremy Clarke, Assistant, of Newport, was chosen to fill his place temporarily, with the title of President Regent. May 1648.

Coddington was a royalist, and was about attempting to withdraw the island from the other towns and unite it to Plymouth. Clarke and Easton were Republicans, and leaders of the dominant party on the island.





## ANCESTRY OF DOROTHY NOYES.

1. Rev. William Noyes—Anne Parker.
  2. Rev. James Noyes, I—Sarah Brown, daughter of Joseph Brown.
  3. Rev. James Noyes, II—Dorothy Stanton.
  4. Dr. James Noyes—Ann Sanford.
  5. Dorothy Noyes—John Brown, I.
- 
1. Richard Lord.
  2. Dr. Thomas Lord—Dorothy Bird.
  3. Ann Lord—Thomas Stanton.
  4. Dorothy Stanton—James Noyes, II.
- 
1. Rev. Francis Marbury—Bridget Dryden.
  2. Anne Marbury—William Hutchinson.
  3. Bridget Hutchinson—Governor John Sanford, son of Samuel Sanford.
  4. Governor Peleg Sanford—Mary Coddington, daughter of Governor William Coddington.
  5. Ann Sanford—Dr. James Noyes.
- 
1. John Hutchinson.
  2. Edward Hutchinson.
  3. William Hutchinson—Anne Marbury.
- 
1. John Lenton.
  2. Agnes Lenton—William Marbury.
  3. Rev. Francis Marbury—Bridget Dryden.
- 
1. William Nicholson.
  2. ----- Nicholson—David Dryden.
  3. John Dryden—Elizabeth Cope, daughter of Sir John Cope.
  4. Bridget Dryden—Rev. Francis Marbury.

Note: Bridget Dryden's brother, Sir Erasmus Dryden, was grandfather of the poet.

\* \* \* \* \*

### THE NOYES FAMILY TREE

It seems the statement that the family name of Noyes in England was originally Noye is a mistake. From all that has been ascertained, the name originated in Normandy, and the family name there was Des Noyers, the latter word meaning "Walnut Tree". The tendency was always to shorten rather than lengthen family names. The Doomsday Book has recorded as one of the followers of William the Conqueror "William des Noyer", William of the Walnut Tree. (From History of Stonington, by Richard Anson Wheeler.)

Evidently William des Noyer went to England as one of the com-





manders under William the Conqueror in 1066, and later settled in Norfolk.

### First Generation

REV. WILLIAM NOYES is the first ancestor in this line of whom we have definite records. He was born in England in 1568. He entered Oxford University at the age of twenty years and was graduated, B. A., May 31, 1592. He became rector in 1602 of Cholderton (sometimes Choulderton, or Choulderstown), Wiltshire, England, where he remained about twenty years.

Cotton Mather says of him: "A godly but very severe master, a very learned man, the schoolmaster of Mr. Thomas Parker, . . . who arrived unto a desirable degree of knowledge, both in the tongues and in the arts."

\*He married about 1595 Anne Parker, aunt of Thomas Parker, and sister of Rev. Robert Parker, a prominent English divine and graduate of Oxford University, who was driven to Holland as a non-conformist.

William Noyes died April 30, 1622. His widow was made administratrix May 28, 1622. She was born in 1575, and was buried at Cholderton March 7, 1657, aged 82 years. Her sons James and Nicholas in New England, are mentioned in her will, which was made March 18, 1655, and proved April 21, 1658, at London.

The children of William Noyes and Anne Parker were:

1. Ephraim, born 1596; md. ----- Parnell; buried Oct. 28, 1659.
2. Nathan, born 1597; md. Mary -----; d. Sept. 6, 1651. At the age of 25 years he succeeded his father as rector of Cholderton.
3. JAMES, born 1608; md. Sarah Brown 1634; died Oct. 22, 1656.
4. A daughter -----; md. Thomas Kent.
5. Nicholas, born 1614; md. Mary Cutting; d. Nov. 23, 1701. He was teacher of the church at Salem, Mass.
6. John, -----; md. -----; lived in Newton, Co., Wiltshire.

### Second Generation

REV. JAMES NOYES of Newbury, Mass., was born at Cholderton, Wiltshire, Eng., in 1608. Like his father he was educated at Oxford University. He married early in 1634, Sarah Brown, daughter of Joseph Brown of Southampton, England. On account of his nonconformist views, he left England and emigrated to America in March 1634. He and his brother, the Rev. Nicholas Noyes, came in the ship "Mary and John" of London. He settled first in Medford, Mass., where, according to the records, he was a resident in 1634. In 1635 he removed to Newbury where he served as pastor for more than twenty years.

In Wheeler's History of Stonington we find the following:

"He had a long and tedious sickness, which he bore patiently and cheerfully, and died joyfully in the 48th year of his age. His will, dated Oct. 17, 1656, is preserved, and his inventory showed a good estate."

---

\*It may be observed that Nicholas Noyes stated in his letter to Cotton Mather that the mother of his brother James was Anne Parker.





The old Noyes home at Newbury, Mass., built in 1635-6, is still held by a descendant and is probably the oldest house in Massachusetts. It was there that he died Oct. 22, 1656. Mrs. Sarah Brown Noyes died in Newbury Sept. 13, 1691, aged probably 80 years.

Rev. James Noyes was twice called to Boston to preach against the movement started by Anne Hutchinson and her followers, "which he did with good success."

For more about him see the letter of Nicholas Noyes.

The children of Rev. James Noyes of Newbury and Sarah Brown were:

1. Joseph, born Oct. 15, 1637; md. first, Mary Darrell; second, Mrs. Mary Williams; died Nov. 16, 1717.
2. JAMES, born March 11, 1640; md. Dorothy Stanton; d. Dec. 30, 1719.
3. Sarah, born August 12, 1641; d. Feb. 21, 1653.
4. Moses, Rev., b. Dec. 16, 1643; md. Ruth Pickett; d. Nov. 10, 1726.
5. John, born June 3, 1645; d. Nov. 9, 1678.
6. Thomas, born August 10, 1648; md. first, Martha Pierce; second, Elizabeth Greenleaf.
7. Rebecca, born April 1, 1651; md. John Knight.
8. William, born Sept. 22, 1653; md. Sarah Cogswell.
9. Sarah, born March 21, 1656; md. Rev. John Hale, 1684. Her son Samuel, born 1687, was grandfather of Nathan Hale.

### Third Generation

REV. JAMES NOYES, Second, of Stonington, Connecticut, was born at the old home in Newbury, Massachusetts, March 11, 1640, and died at Stonington, Dec. 30, 1719, aged 79 years.

Clark Brown says in his pedigree:

"The Rev. James Noyes, the first minister settled in Stonington, Conn., was grandfather to my Grandmother Brown. He was a Presbyterian or a Congregational minister,—I have never ascertained which—and was educated at Harvard University."

At the age of 19, in 1659, he graduated from Harvard. In June 1664 he went to Stonington and began his ministry there, although it was not until ten years later on Sept. 10, 1674, that he was ordained. For 55 years he remained as pastor of the First Congregational Church. (It will be seen that his descendant, Rev. Clark Brown, was born here some fifty years later and became a member of the same church.

Richard A. Wheeler says of James Noyes:

"Traditionally, we learn that he resided in the family of Thomas Stanton, Sr., until he was ordained Sept. 11, 1674, and the next day he was married to Miss Dorothy Stanton. He made his permanent place of abode upon a large tract of land, where he erected a dwelling on the site of the present first house, south of Anguilla on the highway from there to Wequetequock, which became the first parsonage of the First Congregational Church of Stonington, where he lived the remainder of his life. He was chaplain with Capt. George Denison's expedition that captured Canonchet, chief sachem of the Narragansett Indians, April 1676."

Rev. James Noyes, the Second, was one of the founders of Yale Uni-





versity, a member of the board of trustees, and was considered one of the leading ministers of the colony.

Mrs. Dorothy Stanton Noyes was born in 1651-2. After the death of her husband, she is said to have married Capt. William Denison. She died Jan. 19, 1742-3, in Stonington.

The children of James Noyes, Second, and Dorothy Stanton were:

1. Dorothy, born Jan. 20, 1675-6; md. Rev. Samuel Treat.
2. DR. JAMES, born August 2, 1677; md. Ann Sanford; died 1718.
3. Thomas, born August 15, 1679; md. Elizabeth, sister of Ann Sanford, 1705; died June 26, 1755.
4. Ann, born April 16, 1682; died 1694.
5. John, b. Jan. 13, 1685; md. Mary Gallup; died 1751.
6. Joseph, born Oct. 18, 1688; md. Abigail Pierpont; died 1761.  
He was a minister, being the fourth one in the direct line.
7. Moses, born March 19, 1692; died April 30, 1692.

#### Fourth Generation

DR. JAMES NOYES was born August 2, 1677, in Stonington, Connecticut. We know very little about Dr. Noyes, except the dates of his birth, marriage, death, and names of his children. He made his home at Noyes' Beach, Rhode Island. He married in 1703 Ann, or Anna, Sanford, daughter of Governor Peleg Sanford of Rhode Island, and granddaughter of Gov. John Sanford. Her mother, Peleg Sandford's second wife, was Mary Coddington, who was a daughter of Governor William Coddington and his third wife, Anne Brimley. Dr. James Noyes died in 1718. His widow married Capt. John Mason, July 15, 1719. The children of Dr. James Noyes and Ann Sanford were:

1. Ann, bapt. June 19, 1704; md. James Brown, brother of John Brown, who married her sister Dorothy Noyes. Ann Noyes died Oct. 20, 1754.
2. Mary, born 1706; md. Capt. John Denison.
3. James, born May 2, 1708.
4. Bridget, bapt. July 30, 1710; md. Nov. 23, 1727, Nathan Chesebrough. She died Oct. 24, 1774.
5. DOROTHY, born Oct. 1, 1712, and baptized Dec. 12 (or 22), 1712; md. John Brown July 4, 1728.
6. Sarah, born April 2, 1715; md. Rev. Jonathan Barber, Nov. 2, 1740.
7. Eliphal, bapt. June 23, 1717; md. Rev. Oliver Prentice, April 7, 1743.

#### Fifth Generation

DOROTHY NOYES was born Oct. 1, 1712, and bapt. Dec. 12 (or 22), 1712. She married John Brown of Newport, R. I., July 4, 1728. They lived in Stonington, Conn. See Brown Family Tree.

\* \* \* \* \*

#### THE REVEREND JAMES NOYES OF NEWBURY

The Reverend James Noyes and Thomas Parker came to New England





in 1634 and were settled in 1635 as pastor and teacher of the church in Newbury, which was the tenth church gathered in Massachusetts. They were cousins, had been pupils and teachers in the same school, came over in the same ship, and lived together in the same house for twenty years, when death separated them. . . . Noyes had been a student in the University of Oxford. The celebrated Baxter said he was a lover of the New England churches according to the New England model, "as Mr. Noyes had explained it." We are told by Winthrop that the principal occasion of the synod held at Cambridge in 1643, was because "some of the elders went about to set up some things according to the presbytery, as of Newbury." They concluded against some parts of the presbyterial way, and the Newbury ministers took time to consider the arguments.

For further particulars concerning them see Savage's Winthrop, 2:137, Allen's Amer. Biog. Dict., and Elliot's New England Biog. Dict.

(From Young's Chronicles of The Pilgrims.)

The next aspersion cast upon us (The Pilgrims) is that we will not suffer any that differ from us never so little. . . . no, not the Presbyterian government, which differeth so little from us. To which I answer, our practice witnesseth the contrary. For 'tis well known that Mr. Parker and Mr. Noyes, who are ministers of Jesus Christ at Newbury, are in that way, and so known, so far as a single congregation can be exercised in it, yet never had the least molestation or disturbance, and have and find as good respect from magistrates and people as other elders in the Congregational or primitive way.

(From Edward Winslow's Brief Narration in Young's Chronicles.)

\* \* \* \* \*

### LETTER FROM NICHOLAS NOYES

The Reverend Cotton Mather, D.D., in his "Magnalia" (1702) says: "Sending to my excellent friend, Mr. Nicholas Noyes, the present minister of Salem, for some account concerning a person (James Noyes) so nearly related unto him, he favored me with the following relation:

Mr. James Noyes was born 1608, at Choulderton, in Wiltshire, of godly and worthy parents. His father (William Noyes) was minister of the same town, a very learned man, the school-master of Mr. Thos. Parker. His mother was a sister to the renowned Mr. Robert Parker (father of Thos. Parker) one of the greatest scholars in the English nation, who was called the father of all the non-conformists of the age, (and who was banished from England for his non-conformity to its unhappy ceremonies in the worship of God.)

James Noyes received much of his education from his cousin, Thos. Parker, who had studied at Oxford and had later followed his father into exile in Holland, where he had continued his studies at Leyden, (and had published theses in Latin at the age of 22.)

Noyes attended Oxford, but was called from there to assist Thos. Parker (who had returned to England) in teaching the free school at Newbury, where they taught together till the time they came to America.

He was married in England to Sarah Brown, the eldest daughter of





Mr. Joseph Brown, of Southampton, shortly before coming to New England, in 1634.

The reason for his coming was that he could not comply with the ceremonies of the Church of England.

In the same ship with Thos. Parker and James Noyes came a younger brother, Nicholas Noyes, between which there was more than ordinary affection, which was never shaken, but by death. They and others that came over with them had fasted and prayed together many times before they undertook this voyage. On the sea Mr. Parker and Mr. Noyes preached or expounded, one in the forenoon, the other in the afternoon, every day during the voyage, unless something intervened.

When they arrived Mr. Parker was first called to preach at Ipswich, and Mr. Noyes at Mistick, where they continued a year. He had a motion made unto him to be minister at Watertown, but Mr. Parker and others settling at Newbury, Mass., (which was named on their account) and gathering the tenth of the churches of the colony, and calling Mr. Noyes to be the teacher of it, he preferred that place, being loath to be separated from his friends that had so often prayed together in England and on the sea.

So he became the teacher of that church, and continued twenty years.

He was very learned in the languages, and in Greek excelled most. He was author of a catechism, and was much esteemed by his brethren in the ministry, being accounted one of the greatest worthies of his age.

He and Mr. Parker were said to be excellent singers, both of them, and delighted in the singing of psalms. They sang four times a day in the public worship, and always just after evening prayer in the family.

He was very averse to the ceremonies of the Church of England, accounting them needless, many ways offensive and hurtful, at the best, and the vigorous imposition of them abominable and intolerable, so that he had left England for their sake.

James Noyes died October 22, 1656, aged 48. He left six sons and two daughters, all of whom lived to be married and have children. He was very much loved and honored in Newbury and his death was much bewailed.

He and Thos. Parker had taught in one school, came over in one ship, were pastor and teacher of one church, and (Mr. Parker remaining unmarried) they lived in one house till death separated them. Then Mr. Parker remained in the house as long as he lived, and showed a great deal of kindness in the educating of the children and was very liberal to that family.

\* \* \* \* \*

### LETTER FROM JAMES NOYES

From Reverend James Noyes, the Second, to Reverend Increase Mather, President of the "College at Cambridge."

Note: The following letter is printed in Vol. II of Mather's *Magnalia*, an ecclesiastical history of New England, by the Rev. Cotton Mather, D.D.. The letter is part of a chapter with the heading "A Brief Narrative of the Success Which the Gospel Hath Had Among the Indians in New England, Expressed in the Letters of Several Worthy Persons."





Stonington, Conn., March 15, 1693.

Reverend Sir:

Yours I received, and rejoice that God hath stirred up any that doth take care and contribute towards advancing Christ's kingdom amongst the poor heathen; and do and did formerly believe, that WHERE GOD SENDS LIGHT HE INTENDS LOVE; AND WHERE GOD GIVES LITTLE HE EXPECTS LESS; and therefore the labours of the Reverend Mr. Eliot, Mr. Mayhew, etc., have not been lost. They have not run in vain, but that many have gone to Heaven of their deceased hearers. And I should count it my joy and crown to win one soul of them to Christ.

I am in hope that some one or two of the Pequots that were my friends and lived on my land, upon my endeavor have obtained mercy, now dead, who died praying, renounced wholly the way of the heathen worship, etc. Also, some of our captive servants, professing the faith, with many tears, are baptized, and give good testimony in their knowledge, converse and conversation of a real gracious work upon them.

I have in my house a witty, hopeful sachem's son, one of the chiefest quality in these parts, bound fast to me to be instructed to read and write, and in the way of life, which hitherto gives great hopes and no discouragement; he is about thirteen years of age.

Once I had the advantage to astonish many of the heathen, and of the chief of them, by God's answering prayers in the presence of many heathen, by raising a very sick Indian lad, (English also present) after the lad was given over by Indians and English, and was speechless. Several Powaws had powawed, and given that sentence that the lad would die, but he is alive to this day. The story is too large to write, but I believe God did glorifie himself in the sight of the heathen, according to the humble and earnest petitions made in the presence of about thirty heathen. All seemed to be much confounded and awakened.

One very witty and wise sachem, there present, told me he would be a Christian, but he was afraid his heart would not be right, without which, profession would be in vain, and he was afraid wine and women would be his ruine, he should not forbear; but he owned (and almost all present) when I prayed, that our God was the great and true God, but they were poor Indians, and they did not know him. Of these things and much more, many English witnesses are alive, but some are dead.

I have heard also the Reverend Mr. Fitch did, at the request of the Mohegs, keep a fast for rain, in the time of the great drouth, at the request of the heathen, when their Powaws had long cried for rain, and God answered by sending rain the same day, to the great astonishment of the heathen.

Yours to serve,

JAMES NOYES.

\* \* \* \* \*

#### WILL OF REV. JAMES NOYES, SECOND, OF STONINGTON

From Richard A. Wheeler's History of Stonington, Conn.

To all Christian people, Greeting: Know ye that I being sensible that days are upon me, and that in duty I am concerned to justly settle my





estate upon my deare wife and children for their support and comfort when I shall die, which great change I have no reason to be preparing for, I being at this time in good health, and perfect understanding, Doe first will and believing I bequeath my Soul to God, that gave it, and humbly and firmly relying upon my Lord and Savior, Jesus Christ, for Life, righteousness and Eternal Salvation, and also hereby order my body to be decently buried in a lively hope of a glorious resurrection at the last day, by my Executrix or Executors without any great expense.

Unto my deare and loving wife I have and doe hereby will and bequeath a third part of the profits of the farm I now live on, and the keeping winter and summer six cows, she shall choose out of my stock and their calves they shall have yearly, until their calves be a year old, and two mares and their colts, until their colts shall be a year old. And I give and bequeath unto my loving wife, one half of the house I now live in, with one of the cellars and one of the ovens, and two beds and their furniture, as bed-steads, and curtains, and all the household stuff and utensils, belonging to the house except seven pounds of household stuff within doors which I give to my loving son Thomas.

Also I give my wife my sheep, and son Thomas must winter fourteen sheep yearly for my wife, and she must have three or four swine to run on the farm for her use. Also I give to my loving wife my bees, only I give one stock of bees to my son Thomas if there be two, and my wife must have a garden, of some rod square, sufficient for a garden near the house, where she shall choose.

Also I give my wife, after my debts are paid, my stock of neat cattle, not particularly disposed of. And son Thomas shall find my wife firewood and a boy if need be to goe to mill on errands for her. The moveables above given, I give my wife, forever, the other profits and privileges I only gave my wife during her natural life. If my wife marrie I only give her the third of the profits of the farm whilst she lives, I now live on, and two beds and furniture and a third of the household stuff left to her, six cows, the other estate to be divided amongst my children to help those that have least, by this will. It is to be understood I dispose not of those horse-kind and cattle my wife calls her own, which are known to some of my children, but have them as her own proper estate to be disposed of by her as she sees cause. Also some cattle which are Anna Treat's, I dispose not of. Moreover, I give to my beloved wife and loving son, Joseph Noyes (my executor as after mentioned), all estate I have not mentioned in this will.

Unto my loving son James Noyes, I give and bequeath the farm he now lives on, with all appurtenances thereof called Muxquita Neck, to be his and his heirs forever, lawfully begotten of his body, together with what I have already given him of stock and other things, which farm I give to son James with this provision, that my son James pay three hundred and fiftie pounds, and the use thereof which is yet due to John Gardner or his heirs or assigns according to the tenour of a mortgage I have given to Mr. Gardner, as was just I should to get money to pay James Noyes his honest debts, which were of justice, and necessity to be payed, I having with son James his knowledge and consent mortgaged one half of the farm to J. Gardner, I having full power so to do, I having never





given him, sd James Noyes, a deed of his farm, and it being done with sd James his consent and to pay his just debts. Also I having been forced to sell a hundred and fiftie pounds' worth of land in money and twenty pounds' worth of land unto Mr. John Chandler of Woodstock which lands on the north of them, I allotted to be my son Joseph Noyes', his or part of his portion from me, I having paid son James' debts, faithfully putting myself to considerable charge and trouble, to pay sd James his debts, as appears on a paper of account which I paid and upon receipt from the creditors. I am necessitated to oblige and doe hereby oblige firmly son James Noyes to pay to my son Joseph Noyes one hundred and seventy pounds in New England silver money, at fifteen penniweight, or bills of credit. I say I hereby oblige my son James Noyes, him, his heirs or assigns, to pay as above said, a hundred and seventy pounds to Joseph Noyes, his heirs and assigns, or otherwise if son James Noyes faile of the above said, I doe hereby order my son James Noyes, his heirs or assigns, to set out as much of the land as will pay said Joseph Noyes, a hundred and seventie pounds as above sd, the land to be prized and set out by indifferent men, mutually chosen, if they do not otherwise agree themselves, and this to be done within two years of the date thereof, if it be not done before that time.

Also my son James Noyes owing two debts more that I have reason to take care that they should be paid out of son James, his estate, viz., about ninety-six pounds to her that was Mrs. Heath, I hear now Mrs. Burroughs, and to Mrs. Mary Ccle of Newport, about thirty pounds and some use, as appears on a bond as I am informed. I doe hereby order my Executrix, or Executor to see that those debts be honestly paid out of my son James, his estate, or if need be out of the land at Muxquita Neck.

Unto my loving son Thomas Noyes, I give and bequeath the farm I now live on with all the housing thereon the condition above sd. viz., all my land on the east of the mill brooke and west of the brooke according to the true boundaries thereof, viz., the land I bought of Mr. Willis, the land I bought of Mr. Samuel Richardson, and the land I bought of Mr. Samuel and Elisha Chesebrough to be his and his heirs lawfully begotten of his body, after my wife's death and before my wife's death so far as will stand with that I have above given my deare wife.

Also my son Thomas is to have, if he hath it not, a bed and bedding. His share of stock he hath already given him, and my son is to have the use of the house, cellars, ovens, not given to my wife above, whilst my wife lives, but if she marrie or die, son Thomas is to have the housing and appurtenances and all the utensils aforesaid, as the cart, plows, chaines, axes, hoes, or any other utensils whatsoever of that nature and one hive of bees at least.

Unto my son John, I give and bequeath my land at the wares, upland and meadow, the house and all the appurtenances thereof, the whole farm according to the true boundaries thereof, and my piece of meadow lying by the upland, a small creek compassing it southward, and a great creek northward, according to the boundaries on record, and my four acres of salt meadow at the point, according to the true boundaries on record.

Also I doe give and hereby bequeath to my son John and his heirs a piece of swamp meadow lying on a brook northward of Joshua Holm's





house, according to the boundaries appearing on the record. He hath a bed and bedding and stock already.

Unto my son Joseph Noyes, I give and bequeath all my books at home (except English Bibles and small English books which are of common use in the familie) which I leave to my loving wife, to dispose of as she pleaseth.

Also I give son Joseph all my books at Lyme in my brother Moses' custody. Also I give unto my son Joseph and bequeath seventie acres of land layed out to the Volunteers whether it be upland or meadow, to be said Joseph Noyes, his, his heirs forever. The records will show the bounds thereof at New London.

I leave my wearing clothes unto my son Treat, and give two cows amongst my son Treat's children.

Also it is always provided, that notwithstanding I have given son James Maxquita Neck, Thomas the farm I live on, and son John his farm, that they shall not sell the farmes they live on without the consent of my Executrix or Executors, whilst they live.

And I doe hereby make my deare and loving wife my Executrix, and Capt. Nathan Chesebrough, my son Joseph Noyes, joynt Executors with my wife, to execute and fulfill faithfully this my last will and testament, making void any former wills or testaments.

Witness my hand and seale affixed November 12th, 1716. The word (settle) in the second line, and in the eleventh line the words (until their calves) are so cancelled; and in the sixteenth line the word (winter) interlined. In the three and fortieth line the words (worth of land) interlined, and in the three and fiftieth lines the word (order) interlined. In the six and hundredth line some words are blotted out.

JAMES NOYES. (Seal)

Witnesses:

Ebenezer Searle  
Mary M. Denison  
her mark  
John Macdowell

Recorded in the Fourth Book of Wills for the County of New London, Folio 146, 147, January 29, 1719-20.

J. C. CHRISTOPHERS, Clerk.

Mr. Ebenezer Searle, Mr. John Macdowell, and Mrs. Mary M. Denison, of Stonington, all of them personally appeared before me, and made oath that they saw the Reverend Mr. James Noyes signe and seal ye will written on ye other part of this sheet of paper, and declared it to be his last will and testament, and that at the time of his signing and sealing of it was in perfect mind and memory, and they all of them at the same time signed to it as witnesses in the presence of the testator.

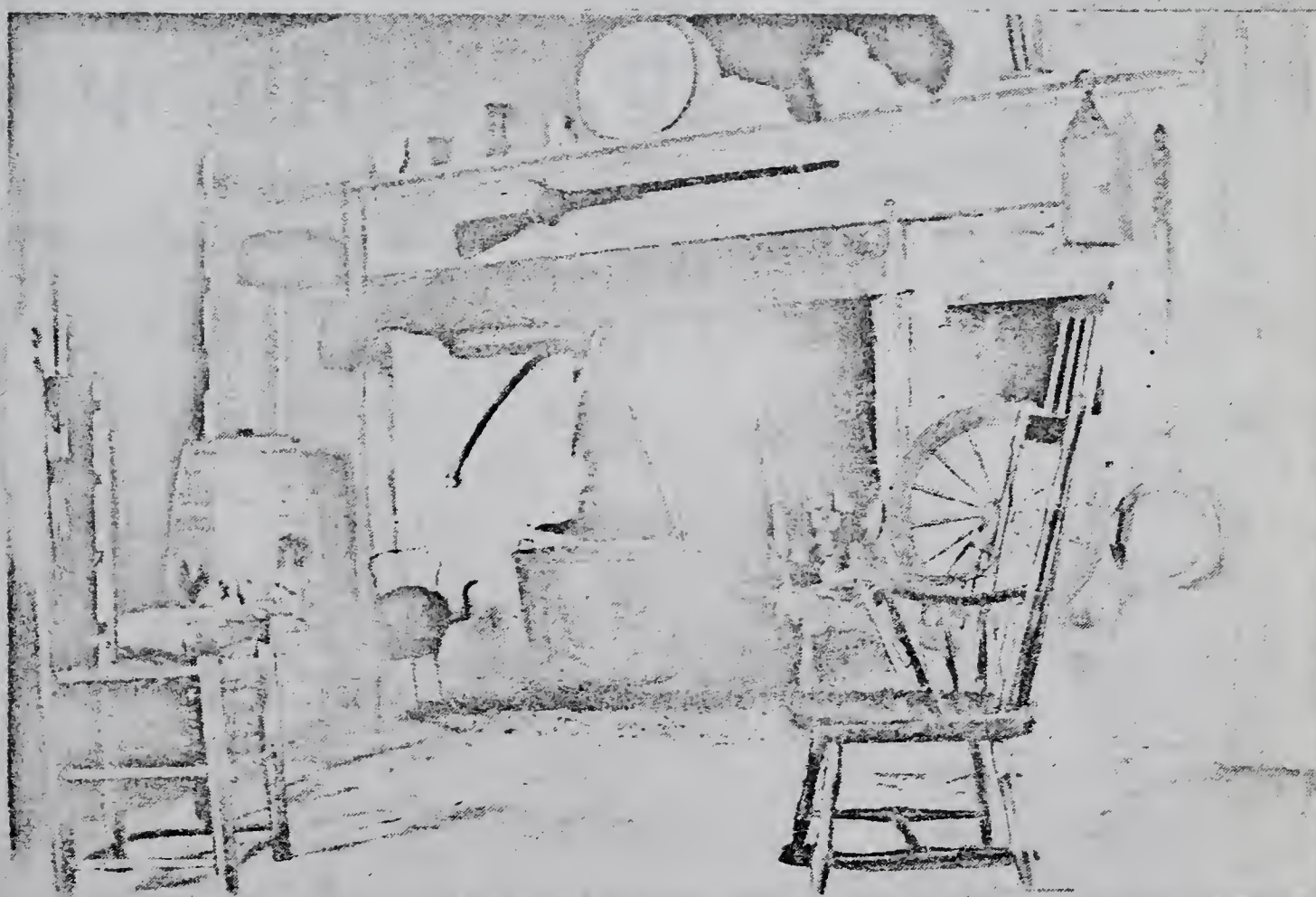
Stonington, January 22nd day 1719-20.

Test. DANIEL PALMER, Justice of the Peace.

Endorsed, the last will and testament of the Revd. Mr. James Noyes, Jan. 27th, 1719-20.







#### EARLY AMERICAN HOMES

Upper picture is of the old Noyes home, built by Reverend James Noyes I, about 1646, on Parker Street, Newbury, Mass. It is one of the oldest houses in the state.

Lower scene is a glimpse of an early American kitchen, rich in heirlooms. It is in the house built in 1778 at Adams, Mass., by Eleazer Brown, relative of the Browns mentioned in this book, but not of this line.





### EPITAPH OF RICHARD LORD

It is said that the following epitaph is one of the oldest in New England. It is on the headstone of Captain Richard Lord, at New London, Connecticut.

An epitaph on Captain  
Richard Lord, deceased  
May 17, 1662, aetatis suae 51.

The bright starre of our  
cavallrie lyes here.  
Unto the state a  
counsellour full deare  
And to ye truth a  
friend of sweete content.  
To Hartford Towne a  
silver ornament.  
Who can deny to  
poore he was relief.  
And in composing  
paroxysmes was chiefe.  
To marchantes as a  
patterne he might stand  
Adventuring dangers  
new by sea and land.

Captain Richard Lord, son of Dr. Thomas Lord, was born in 1611, and married Sarah Graves. He was in Hartford in 1636, and was an original proprietor with his father. He served as representative to the General Court, 1656, and rendered distinguished service during the Indian wars.

\* \* \* \* \*

### THE LORD AND STANTON FAMILY TREE

#### First Generation

RICHARD LORD, or Lorde, was a "husbandman." He lived at Towcester—in some places written Towcaster—Northamptonshire, England. His wife's name was Joan \_\_\_\_\_. The inventory showed his estate to be valued at £890.16s.2d. Richard Lord died in Towcester, early in 1610, leaving his wife and four children, Thomas, Elizabeth, Ellen, and Alice who married Robt. Mariot.

#### Second Generation

DR. THOMAS LORD was born in England, probably in Towcester, in 1585. He married Feb. 20, 1610-11, Dorothy Bird, daughter of Richard, or Robert, Bird, also of Towcester. The marriage license book of Peterborough, page 25, shows that a license was issued to Thomas Lord of Towcester to marry Dorothy Bird. His wife, Dorothy, was born





1589, and died 1675. They left London April 29, 1635, in the ship "Elizabeth and Ann"; went to Newton; then to Cambridge; and finally settled at Hartford, Connecticut, in 1636. Their son Richard had preceded the family to America in 1632. Thomas Lord was associated with Governor Haynes and Reverend Thomas Hooker in colonizing along the Connecticut River. He was one of the founders of the city of Hartford. There were eight children, as follows:

Richard, born in 1611.

Thomas, Jr., born in 1619.

ANN, born in 1621.

William, born in 1623.

John, born in 1624.

Robert, born in 1626.

Aymie, born in 1629.

Dorothy, born in 1630.

### Third Generation

ANN LORD, or Anna, was born in 1621, probably in Towcester, and was 14 years old when the family came to America. She married Thomas Stanton in 1637. He was born in England in 1615, and died in Stonington, Conn., Dec. 2, 1677. He was Indian Interpreter General for the New England Colonies for forty years, 1636-76.

In "History of Stonington," Richard A. Wheeler says of him:

"Thomas Stanton of Stonington, Conn., was in early manhood in England educated for a cadet, but, not liking the profession of arms, and taking a deep interest in the religious principles of the migrating Puritans, he left his native land, embarking on the "Bonaventure" in 1635, and landed in Virginia, but left there almost immediately for Boston, mingling with the natives on the way, and rapidly acquired a knowledge of their language and customs.

"On arrival in Boston he was recognized by Winthrop and his associates as a valuable man, worthy of the most unlimited confidence, for the very next year he was selected by the Boston authorities to accompany Mr. Fenwick and Hugh Peters as interpreter on a mission to Saybrook, Conn., to hold a conference with the Pequot Indians relative to the murder of Capt. Stone and Newton. After the close of the conference Mr. Stanton went up to Hartford, and there fixed his permanent abode in 1637. Mr. Stanton's accurate knowledge of the language and character of the Indians soon gave him prominence in the new settlements of Connecticut, for the very first year that he came to Hartford, the General Court gave him ten pounds for the service he had already done for the country, and declared that he should be a public officer, to attend the court upon all occasions at the meetings of the magistrates, to interpret between them and the Indians, at a salary of ten pounds per annum. . . . .

"He became the intimate and especial friend of Gov. Winthrop of Connecticut, acting as his interpreter in all of his intercourse with the Indians. . . . .

"He came to Pawcatuck and erected his trading house on the west bank of Pawcatuck River, in Stonington, in 1651, near a place ever since







known as Pawcatuck Rock, for the reason that the deep water channel in the river touched the east side of said rock, where vessels trading with him could easily receive and discharge their cargoes without any expense for the erection of a wharf. Mr. Stanton did not remove his family to Pawcatuck in Stonington until 1657, where he had previously erected a dwelling house. . . . .

"The object of building the trading house was to open trade with the coasting vessels which were cruising along our New England shores, gathering furs from the Indians and purchasing the surplus products of the planters, and selling the same either in Boston or in the West Indies.

"After the articles of confederation between the New England Colonies had been established in 1643, Mr. Stanton was selected as interpreter general. In this capacity he acted as interpreter especially between the ministers acting as agents of the London Missionary Society, and the Indians, to whom they preached. He also aided the Rev. Abraham Pierson in the translation of his catechism into the Indian tongue, certifying to the same in his official capacity.

"After Mr. Stanton became an inhabitant of Pawcatuck in Stonington he was elected to almost every position of public trust in the settlement. In 1658 he was appointed selectman and magistrate. He was elected representative to the General Court of Connecticut in 1666 and re-elected every year up to 1675. In 1666 he was appointed judge. Thus it appears that Mr. Stanton took a prominent part in town, county, and state affairs until near the close of his life. His name is connected with the leading measures of the colony, and with almost every Indian transaction on record. In 1670, Uncas, the Mohegan sachem, went from Mohegan to Pawcatuck for Mr. Stanton to write his will, taking with him a train of his noblest warriors to witness the same, giving to the occasion all the pomp and pageantry of savage royalty.

"His widow survived him about eleven years, making her home with her daughter, Mrs. Dorothy Noyes, at Anguilla in Stonington, Conn. . . . .

"After the death of Thomas Stanton, Sr., his sons decided to enlarge their business through their trading house, and arranged with their brother, Daniel Stanton, to take up his residence on the Barbadoes, so as to dispose of their goods in the West Indies in exchange for an equivalent in goods requisite for the needs of the New England planters. . . . .

"Before Mr. Stanton went to the Barbadoes to reside he united with . . . , . . to build them a vessel in 1681, called the 'Alexander and Martha', 'the length to be forty and one foot by the keel . . . . and at least 16 foot wide' . . . . the builder to receive one-eighth of the vessel and £165. Daniel Stanton bought the builder's share, and when the vessel had received her cargo, Mr. Stanton and his family embarked and went to the Barbadoes, where he continued to reside the remainder of his life.

"He opened a store there for the transaction of the Stanton Brothers' business which he successfully prosecuted. The vessel continued to run between the West Indies and the trading store on Pawcatuck River for several years.

"Capt. John Stanton, the second son, commanded one of the companies that participated in King Philip's War, and was present at the Narragansett swamp fight, Dec. 19, 1675. He and Capt. George Denison pursued





and overpowered the remnants of King Philip's tribe, and brought the war to a close.

"The son Robert was a soldier in King Philip's War, as were his brothers, Capt. John and Joseph Stanton . . . . . Canonchet, the last of the Narragansett sachems, . . . sought safety in flight. . . . was overtaken and surrendered to Robert Stanton, then not 22 years old (son of the Interpreter General, Thomas Stanton). Being questioned by the young man, whom he personally knew, about a treaty of peace, and not wishing to recognize the authority of his youthful inquisitor, he said, 'You are a child; you cannot understand matters of war; let your brother, Capt. John Stanton, or your chief, Capt. George Denison, come, then I will answer', but he refused to enter into any negotiations, so he was brought a prisoner to Stonington, where a council of war was held, which he declined to recognize, . . . so he was shot near Anguilla in Stonington."

The children of Thomas Stanton and Ann Lord were:

1. Thomas, born 1638; md. Sarah Denison 1658; d. April 11, 1718.
2. Capt. John, born 1641; md. Hannah Thompson.
3. Mary, born 1643; md. Samuel Rogers, 1662.
4. Hannah, born 1644; md. Nehemiah Palmer.
5. Joseph, born 1646; md. Hannah Mead; md. second, Hannah Lord; d. 1714.
6. Daniel, born 1648; d. 1687.
7. DOROTHY, born 1651; md. Rev. James Noyes.
8. Robert, born 1653; md. Joanna Gardiner, 1677.
9. Sarah, born 1655; md. Thomas Prentice; md. second, Wm. Denison.
10. Samuel, born 1657; md. Borodell Denison, 1680.

#### Fourth Generation

DOROTHY STANTON was born 1651-2; died 1742-3. She married James Noyes, Second, of Stonington, Conn., Sept. 11, 1674. For the names of their children see Noyes Family Tree.

\* \* \* \* \*

### THE HUTCHINSON FAMILY TREE

#### First Generation

The first Hutchinson of this line probably lived in the city of Lincoln, England. His first name is not known and very little is known concerning him, except that he had a family of four sons and one daughter, as follows:

1. Christopher, a clergyman, died about June 1556.
2. Thomas.
3. William,—“a citizen and alderman of the city of Lincoln.”  
Elected sheriff, Sept. 1541; alderman, March 1545;  
mayor, Sept. 1552.
4. JOHN, born about 1515; died May 24, 1565.
5. Alice, married James Remington.





### Second Generation

JOHN HUTCHINSON was born about 1515. From the Corporation Records it appears that he was apprenticed on the 23rd of September, 1529, to Edward Atkinson, of the city of Lincoln, a glover, for seven years. He held the following offices: Sheriff, Sept. 1547; alderman, April 11, 1556; mayor, Sept. 1556; justice of the peace, October 21, 1558, an unexpired term; re-elected, October 2, 1561; mayor, Sept. 1564 (a second time).

Mr. Hutchinson still held the office of mayor at the time of his death, which occurred May 24, 1565. He was married twice. His first wife was Margaret ----- (Her last name was probably Browne—from allusions in his will.) His second wife was Anne -----, who seems to have been married once or twice before. Probably her former husband's name was Clinte (allusions in will). She, the second wife, is supposed to have been mother of the last two children. There were eight children, as follows:

1. William, married Margaret Sisson, Aug. 26, 1565. He was buried Jan. 14, 1583-4.
2. Thomas.
3. John.
4. Arthur.
5. Jane, married Edmund Knight.
6. Alice, married (before 1583) Thomas Dynyson. Both were living in 1586.
7. EDWARD, born about 1564; buried Feb. 14, 1631-2.
8. Mary, married George Freeston, Sept. 13, 1578.

### Third Generation

EDWARD HUTCHINSON was born about 1564, in the parish of St. Mary le Wigford, in the city of London, but the exact date of his birth cannot be ascertained as the records are missing. An entry in the Corporation Records of 1579 is as follows: "Edward Hochynson, son of John Hochynson, Alderman, deceased, enrolled apprentice to Edmund Knyght, Alderman and Mercer of Lincoln, for eight years from the Feast of Pentecost, 19 Elizabeth." (The date would be about May 27, 1577). Edward later moved to Alford, Lincolnshire. He married Susan ----- Nothing is known of her family. She was still living in 1644. There were eleven children as follows:

1. WILLIAM, baptized at Alvord (or Alford) Aug. 14, 1586.
2. Theophilus, baptized Sept. 8, 1588.
3. Samuel, baptized Nov. 1, 1590.
4. "Easter"—(Esther or Hester) bpt. July 22, 1593.
5. John, baptized May 18, 1595; married Bridget Bury, Oct. 5, 1626. He was buried June 20, 1644.
6. Richard, baptized Jan. 3, 1597; died about 1670; married Mary -----.
7. Susanna, baptized Nov. 26, 1599; buried Aug. 5, 1601.
8. Susanna, baptized Aug. 9, 1601.
9. Anne, baptized June 12, 1603.
10. Mary, baptized Dec. 22, 1605.





11. Edward, baptized Dec. 20, 1607; buried at Alvord Feb. 14, 1631-2.

#### Fourth Generation

WILLIAM HUTCHINSON was baptized at Alford, Lincolnshire, Aug. 14, 1586. He married in 1612, at St. Martin, Vintry, Ann Marbury, daughter of Rev. Francis Marbury, of Lincolnshire, a noted clergyman. They had fourteen children as follows:

1. Edward, baptized May 28, 1613; killed by Indians, 1675, Brookfield, Mass.
2. Susanna, baptized Sept. 4, 1614; buried Sept. 8, 1630.
3. Richard, baptized Dec. 8, 1615.
4. Faith, baptized Aug. 14, 1617.
5. BRIDGET, baptized Jan. 15, 1618-19.
6. Francis, baptized Dec. 24, 1620.
7. Elizabeth, baptized Feb. 17, 1621-22; buried at Alvord Oct. 4, 1630.
8. William, baptized June 22, 1623. Evidently died young.
9. Samuel, baptized Dec. 17, 1624.
10. Anne, baptized May 5, 1626.
11. Mary, baptized Feb. 22, 1627-8.
12. Katherine, baptized Feb. 7, 1629-30.
13. William, baptized Sept. 28, 1631.
14. Susanna, baptized Nov. 15, 1633.

(From "Notes Upon the Ancestry of William Hutchinson and Anne Marbury", by Joseph Lemuel Chester, 1866). It is said that a fifteenth child, Zuriel, or Zuryell, was born in Boston, March 13, 1636.

\* \* \* \* \*

William and Anne Marbury Hutchinson came to America in the ship "Griffin", and landed at Boston in the autumn of the year 1634, Sept. 18.

William Hutchinson was one of the most prominent men in the early days of the Colony of Rhode Island, as is shown by the fact that his was the third name signed to the Aquedneck Compact, and was also the first name signed to the later compact. He is mentioned in Arnold's History of Rhode Island (1858) as follows:

The larger portion of the exiles, among whom was the husband of Mrs. Hutchinson, had already gone forth to seek a refuge in the wilderness. Thus ended (1638) the Antinomian controversy in Massachusetts—the most bitter strife that has ever agitated New England, adding political conflict to the fierceness of doctrinal contention.

March 7, 1637-8.

The civil compact formed by nineteen of the Aquedneck settlers was as follows:

We whose names are underwritten do here solemnly, in the presence of Jehovah, incorporate ourselves into a Bodie Politick, and as he shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most





absolute laws of his given us in his holy word of truth, to be guided and judged thereby.

The signers were Wm. Coddington, John Clarke, William Hutchinson, Coggeshall, Aspinwall, Wilbore, Porter, John Sanford, Ed. Hutchinson, Jr., Savage, Dyre, Freeborne, Sherman, Walker, Carder, Baulston, Ed. Hutchinson Sr., Bull, and Holden.

In this connection it is stated that the settlers at Aquedneck (afterwards Pocasset, or Portsmouth) were "Puritans of the highest form". Their opponents in Massachusetts had called the Antinomian doctrines "Calvinism run to seed". Their plans were more definite than those of the Providence settlers. Their intention was to establish an independent colony, where all who bore the name Christian might worship God unhindered by written articles of faith, or by the civil power.

The difference between these settlers at Aquedneck and the followers of Roger Williams at Providence was that the latter did not confine their toleration to men professing Christianity, but allowed room for those of every faith—Jew, Christian or Pagan.

The Aquedneck settlements for many years increased more rapidly than those on the main land. The new comers were, for the most part, from a superior class in point of education and social standing, which for more than a century secured to them a controlling influence in the colony of Rhode Island.

Many of the leading men were imbued with the Puritan spirit, acquired by their longer residence in Massachusetts, which sympathized more with the law than with the liberty element in the new state.

This enabled the people at once to organize a government and to preserve it better than those of Providence, while it also secured and extended their influence over the other settlements, who looked up to them in many things and received from them their first code of laws.

Of the nineteen signers of the above compact, William Hutchinson died on the island, and the other two Hutchinsons, together with Savage and Aspinwall later returned to Massachusetts, where they were well received and were promoted to office.

Wm. Hutchinson was chosen treasurer of the town of Portsmouth for one year, 1638.

Following the division of the colony and the removal of Coddington and his followers to Newport, those who remained were deprived of their government and formed a new organization. They formed a new compact, as follows:

"We whose names are underwritten do acknowledge ourselves the legal subjects of His Majesty, King Charles, and in his name do hereby bind ourselves into a civil body politicke and do submit unto his laws according to matters of justice."

Thirty-one names are signed to this document, the first one of which is William Hutchinson. (The third is Samuel Hutchinson, probably his brother.)

Then follows their agreement of government:

"According to the true intent of the foregoing, we whose names are above particularly recorded, do agree jointly by the major voice to govern ourselves by the Ruler or Judge amongst us in all transactions for the





space and term of one year, he behaving himself according to the tenor of the same."

They then proceeded to elect William Hutchinson, Judge, 1639.

The historian—Arnold—states that he spent a whole summer studying and making extracts from the Portsmouth records, before they were printed by the state, and that the mutilation of the records has destroyed the name, and no clue to it is given in any of the subsequent pages, but that Winthrop fortunately preserved it. He then quotes from Winthrop as follows: ". . . . . the people grew very tumultous . . . . . , and chose Mr. Wm. Hutchinson, a man of very mild temper and weak parts, and wholly guided by his wife who had been the beginner of all the former troubles in the country, and still continued to breed disturbance."

It is fortunate that Winthrop has thus enabled us to supply a defect caused by a mutilation of the records. Without this confirmation we should still have conjectured that Hutchinson was the man selected as Judge, for he was one of the eighteen original proprietors, and was perhaps the most important person left after the emigration.

When the two towns—Portsmouth and Newport—reunited in 1640, under the name of Rhode Island, it is stated that at the first General Court of Election ever held in Newport, very important proceedings were had. William Hutchinson, Judge, and several of the principal men of Portsmouth, who had not before applied, were reunited to the Body. The style and number of the magistrates were changed. The titles of Judge and Elder were abolished. The Chief was called Governor, the next Deputy Governor, and the other four, Assistants.

The election resulted in the choice of Wm. Coddington as Governor, and William Hutchinson as one of the four assistants.

Wm. Hutchinson died in 1642.

It is said that William Hutchinson's sister Mary married Rev. John Wheelwright, pastor at Braintree, Mass., and founder of Exeter, N. H.

Of the fourteen children of William and Anne Marbury Hutchinson, the eldest, Edward, seems to have been the most prominent. He is usually referred to as Captain Hutchinson, and as the great grandfather of a governor of Massachusetts, Thomas Hutchinson.

Edward preceded the family to America. He came in 1633 with the Rev. John Cotton to Massachusetts, and was joined by his parents the following year. (The Edward, Senior, and Edward, Junior, who signed the compact at Acquedneck were neither of them this Edward, but were brother and nephew of William Hutchinson.) He later went to Rhode Island with his mother. Following her death, he settled in Boston again, where he became prominent in later life, and held official positions. At the age of 62, he met the same fate as his mother, being slain by Indians at Brookfield, Mass., while on a peaceful mission in 1675.

### Fifth Generation

BRIDGET HUTCHINSON was baptized Jan. 15, 1618-19, and was about 15 years of age when her parents came with their family to America. She later became a Quaker and shared in their persecutions. We have very little information about her, except that she married Gov. John Sanford, of Rhode Island (as his second wife), and Major William





Phillips (as his third wife). She died in 1698. Bridget was apparently named for her maternal grandmother, Bridget (Dryden) Marbury, who was a sister of Sir Erasmus Dryden, and grand aunt of the poet.

The following references to Bridget Hutchinson are to be found in the New England Historical and Genealogical Register, under the heading "The Hutchinson and Sanford Families". (Discussion of the will of Samuel Hutchinson.)

"The name of Elifal Hatton should be Stratton. She was the daughter of Gov. John Sanford, of Newport, Rhode Island, and Mrs. Elizabeth (Webb), his wife, and was baptized in Boston, Dec. 1637. She was not murdered by the Indians with Anne Hutchinson in 1643, at Pelham, New York, as Savage says, but lived to be more than once publicly whipped with her step-mother, Mrs. Bridget Phillips, and other Quakers, for indulging in certain vagaries of opinion and doctrine not agreeable to the Magistrates at Boston.—(Drake's History of Boston, Page 429.)—Mrs. Bridget Phillips was the daughter of William and Anne Hutchinson, 'the prophetess of the doleful heresies', and married as his second wife, Governor John Sanford. . . . They had five sons: Peleg, William, Ezbon, Restcomb, Elisha, all of whom are mentioned in Mr. Hutchinson's will, and one daughter, Ann, who died in Boston, 1654.

"After the death of Gov. Sanford she married circa 1658, Major Wm. Phillips, of Charlestown and Boston, as his third wife; \*issue, four sons. Mrs. Bridget Phillips is also referred to in the will of Mr. Hutchinson, but her name is incorrectly written in the probate court record, Willis, and Mr. Whitmore in his pedigree of the Hutchinsons and Olivers, supposes that she had married a Willis of Bridgewater, not knowing how otherwise to dispose of her."

Bridget Hutchinson's husband, Gov. John Sanford, came to America in 1631, in the ship "Lyon", and arrived in Boston. (See Sanford Family Tree.) He died in 1653. Their nine children were:

1. Eliphal, born Dec. 9, 1637, in Boston (child of first wife);  
md. Bartho Stratton; d. June 18, 1724.
- Children of Bridget (second wife):
2. PELEG, born May 10, 1639, in Portsmouth, R. I.; d. Newport, 1701; md. first, Mary Brenton, before 1665; md. second, Mary Coddington, Dec. 1, 1674. She died March, 1693.
3. Endcome, born Feb. 23, 1640; d. young.
4. Restcome, born Jan. 29, 1642; d. 1687, unmarried.
5. William, born March 4, 1644; d. unmarried.
6. Esbon, born Jan. 25, 1646.
7. Frances, born Jan. 9, 1648; d. young.
8. Elisha, born Dec. 28, 1650; was living in 1676.
9. Anne, born March 12, 1652; d. Aug. 26, 1654, Boston.

#### Sixth Generation

PELEG SANFORD was born at Portsmouth, Rhode Island, May 10, 1639,

---

\*Another authority says: "Three sons, John, Samuel, and William, all born in Boston."





the next year after the establishment of Anne Hutchinson and her followers there. He was Governor of Rhode Island Colony, as was his father, John Sanford. (See Sanford Tree.)

Peleg Sanford was Governor from 1680 to 1683. He was first elected March 16 by the Colonial Assembly to fill a vacancy caused by death. We read in Rhode Island history, "This was confirmed by the people at the general election." He is referred to as "Major Peleg Sanford." The following year no changes were made in the general offices, and in 1682 he was again chosen. On May 2, 1683, "the general election, the same officers were again chosen, but Governor Sanford declining to serve, William Coddington, son of the late governor of that name, was chosen in his place."

Peleg Sanford is also referred to as a member of various commissions, as agent for the Colony to go to England with letters to the Royal Council, and as Judge of Admiralty.

He married first, Mary Brenton, before 1665. His second wife was Mary Coddington, daughter of Governor Wm. Coddington and his wife Anne (Brimley) Coddington. Peleg Sanford and Mary Coddington were married Dec. 1, 1674. He died at Newport, 1701. She died March, 1693. Their children were:

1. ANN, md. Dr. James Noyes. (See Noyes Tree.)
2. Bridget, md. Job Almy.
3. Elizabeth, md. Thos. Noyes of Stonington.
4. Daughter, died young.
5. Son, died young.
6. Peleg, born 1685; died 1702, aged 17.
7. William, md. March 1, 1714, Griselda Sylvester.

#### Seventh Generation

ANN SANFORD was born in 1675 or 1676, probably. She married in 1703, Dr. James Noyes. He was born 1677; died 1718. His widow married July 15, 1719, Capt. John Mason, a son of Major John Mason. Ann, or Anna, Sanford and her husband Dr. James Noyes lived at Noyes' Beach, Rhode Island. They had seven children:

1. Ann, born June 19, 1704; md. James Brown (brother of John Brown.)
2. Mary, born 1706; md. Capt. John Denison.
3. James, born 1708.
4. Bridget, born 1710; md. Nathan Chesebrough, of Stonington.
5. DOROTHY, born Oct. 1, 1712; md. 1728, John Brown (brother of James Brown).
6. Sarah, born 1715; md. Rev. Jonathan Barber.
7. Eliphal, born 1717; md. Rev. Oliver Prentice.

See Brown Tree.





---

## THE MARBURY AND DRYDEN FAMILIES

---

### THE MARBURY FAMILY

#### First Generation

JOHN LENTON.

#### Second Generation

AGNES LENTON married William Marbury of Grisby, Lincolnshire.

#### Third Generation

REV. FRANCIS MARBURY is said to have been the third son of William Marbury. The date of his death is given as 1610. He was a noted preacher, having served first in Lincolnshire, and later in St. Martin's St. Pancras', and St. Margaret's in London. He married Bridget Dryden.

#### Fourth Generation

ANNE MARBURY was born at Alford, Lincolnshire, a small town near the city of Boston, England, in 1591; baptized July 20. She married about 1612, William Hutchinson. They made their home in Alford before coming to America. She died in Westchester County, N. Y., August 1643.

\* \*

### THE DRYDEN FAMILY

We have very little information in regard to this family. It is said that the name was originally Driden. The earlier generations of the family were in Cumberland.

#### First Generation

DAVID DRYDEN married ----- Nicholson, daughter of William Nicholson, of Staffhill.

#### Second Generation

JOHN DRYDEN, of Staffhill, married Elizabeth Cope, daughter of Sir John Cope, of Canons Ashby, Northamptonshire.

#### Third Generation

BRIDGET DRYDEN, sister of Sir Erasmus Dryden, married Rev. Francis Marbury, of Lincolnshire.

#### Fourth Generation

ANNE MARBURY married William Hutchinson. See the Hutchinson Family Tree.

---

It may be observed that Bridget Dryden's brother, Sir Erasmus Dryden, had a son Erasmus who married Mary Richering. They were the parents of John Dryden, Poet Laureate of England.





## MRS. ANNE HUTCHINSON

(An account of her as seen from the Plymouth Colony viewpoint.)

About 1637 there arose great troubles in the colony, especially at Boston, by the breathing of antinomian and familistical opinions; the chief sect-leader thereof was one Mrs. Hutchinson.

They carried on their abominable tenets, with such subtlety under a pretense of advancing grace, and crying up the covenant of grace, and down the covenant of works; as they took away, by their assertions, grace from the covenant; yea, so close was this mystery of iniquity carried on, that some of the most prudent of the orthodox party, could not discern it at first; but at length, the folly of those that were principal therein was made manifest unto all men. The evil consequences thereof influenced their civil state, and caused great disturbance; but by God's blessing on the faithful endeavors of his servants, who were called together as a synod to help in the case, together with the prudence and industry of sundry principal ones, a right understanding of some few things was procured.

The ring-leaders of the faction being thus detected were censured, not only by the church, but by the civil power, and were also condemned to exile; who not knowing "where they might sit down safely" made requests unto the government of Plymouth, that they might be at an island ----- called by the English Rhode Island. The government of Plymouth considering they were their countrymen and fellow subjects that were thus distressed and destitute of habitation, and pitying them in their present straits granted their request.

Dr. Mather in his *Proelia Ecclesiarum*, calls the difficulties excited by Mr. Williams and others "Little Foxes"; the chapter devoted to the history of the antinomian storm, he entitled, "*Hydra Decapitata*", referring to the healing interposition or overpowering influence of the first synod.

In Winthrop's *Journal*, Mather's *Magnalia*, Hutchinson's *History of Massachusetts*, Callender's *Historical Discourse*, Dr. Elliot's *Ecclesiastical History of Massachusetts*, and many other publications, may be found a full account of those perplexing controversies which agitated the church and state on that occasion. The contention, says Dr. Mather, spread itself into families and from thence into all the general affairs of the public.

The expedition against the Pequots, was most shamefully discouraged, "because the army was too much under a covenant of works." The questions, says Dr. Mather, were about the order of things in our union with our Lord Jesus Christ; about the influence of our faith in the application of His righteousness; about the use of our sanctification, in the evidencing of our justification; and about the consideration of the Lord Jesus Christ by men yet under a covenant of works.

There was also a question whether the holy ghost dwells personally in a justified person, which was asserted by Mrs. Hutchinson and her adherents.

"The town and country," says Gov. Hutchinson, "was distracted with these subtleties, and every man and woman, who had brains enough to form some imperfect conception, inferred and maintained some other point, such as these: A man is justified before he believes; faith is no immediate cause of justification; assurance is by immediate revelation





only. The fear of God and love of our neighbor seemed to be laid by and out of the question."

Mr. Cotton was considered as favoring the new opinions, or those who maintained them. The church at Boston (excepting four or five) manifested a similar sympathy. Gov. Vane was also on that side.

Mr. Winthrop, Mr. Dudley, Mr. Wilson, and most of the ministers in the country were in the opposition. Twice the Rev. Mr. Wilson of Boston (and others) called on Rev. James Noyes of Newbury to preach when the antinomian principles were in danger of prevailing, which he did with good success. Gov. Endicott of the Massachusetts Colony was one of the principal ones who opposed Mrs. Hutchinson.

The controversy and antinomian sentiments which had taken such root at Boston, were exceedingly disagreeable to Mr. Davenport and his company who arrived there about that time, and created an inducement to seek a place of settlement remote from such disorder.

Many of the principal inhabitants of Boston removed to Rhode Island. Coddington and Dummer had been assistants; Hutchinson, Aspinwall, and Coggeshall representatives.

Rainsford, Sanford, Savage, Eliot, Easton, Burdall and Denison were all persons of distinction.

Mrs. Hutchinson, after the death of her husband, in 1642, removed into the territory occupied by the Dutch, beyond New Haven and soon afterward was killed by the Indians, with her family, excepting one daughter, who was carried into captivity.

The greater part of the banished persons were permitted to return, and were restored to their former privileges. Governor Hutchinson remarks "Many of them were afterward employed in posts of honor and trust, were exemplary in their lives; and their letters and private papers show that they were pious and devout and, with the name of antinomians, paid the strictest regard to moral virtue."

(From "New England's Memorial" by Nathaniel Morton.)

\* \* \* \* \*

### ANNE MARBURY HUTCHINSON

In his account of her activities, the Rev. Cotton Mather, D.D., is very bitterly opposed to Mrs. Hutchinson. He does not hesitate to state that the Devil had a share in her work, and his estimate of her (published first in London in 1702) has the following title:

**Hydra Decapitata—(The hydra beheaded)**

or

**The First Synod of New England Quelling a Storm of  
Antinomian Opinions**

*Sic Deus inducta nostras Caligine Terras Occuluit*

(Thus God shrouded our earth with overshadowing darkness)

Dr. Mather devotes fourteen large pages to his account of the trouble, from which we take the following selections:

The church of God had not long been in this wilderness, before the dragon cast forth several floods to devour it; but not the least of those





floods was one of Antinomian and familistical heresies, with which the country began betimes to be infested. That which was the most considerable of our churches, had several considerable persons belonging thereunto, who broached certain opinions; . . . . and the stir which they made about these opinions grew so general, that they quickly affected all the public affairs of the country. . . . .

There did arise in the land a distinction between such as were under a "covenant of works", and such as were under a "covenant of grace". . . . . Yea, they employed their distinctions . . . . at so extravagant a rate, as threatened all the peaceable order in the colonies.

They drove at this: That the most virtuous man upon earth might not be admitted into the churches, without professing that, renouncing of sanctification, as the evidence of his good state, he waited for immediate revelations to assure him of it. The contention spread itself into families and all societies, who were to be accounted under a covenant of works, and so enemies unto the Lord Jesus Christ. . . . . which was determined among the busy sectaries, by a person's accommodating himself unto their finespun speculations. . . . .

The ordering of town lots, or town rates, or any meetings whatsoever, could not escape the confusions of this controversie.

'Tis incredible what alienations of mind the Devil raised in the country upon this odd occasion, but it may not be amiss to describe the methods whereof the Devil therein served his interests. The sectaries acquainted themselves with as many as possibly they could, and carried on their acquaintance with all the courtesies and kindnesses that they could contrive to ingratiate themselves in the hearts of others. They appeared wondrous holy, humble, self-denying, and spiritual, and full of the most charming expressions imaginable, "free grace", "gospel truth", "glorious light", and "holding forth of Christ".

Meeting with Christians that had any doubts in their minds about their own future happiness, they would insinuate into them that they had never taken a "right course for comfort", . . . . . but that there was a more evangelical way to peace, by which they themselves were got above all their fears forever. They began usually to seduce women into their notions, and by these women, like their first mother, they soon hooked in the husbands also. Having wrought themselves into a good esteem, they set themselves to undermine the esteem of the ministers, and intimate that their teachers themselves, never having been "taught of God" had mis-taught and mis-led the people.

It came to pass, that even some who had followed these ministers three thousand miles, through ten thousand deaths, yet now took up such prejudices, not only against their doctrines, but against their persons also, that they did never care to hear them, or see them any more.

They administered their poisons in smaller doses, and wherein, if any made any boggle, they would presently retreat and say, "Nay, don't mistake me, for I mean the same that you do; we differ only in words." If they were brought face to face, they would still wind out with some cunning evasions. Thus they went on, until they had got some noted persons to patronize them; and then 'tis impossible to describe . . . . the disorder and contention that ensued.





The ministry of the country, awakened by these noises about the temple, had several meetings, that they might set matters to rights; all of which were ineffectual, until the General Court called a synod of all the churches in the country to meet at Cambridge, in the year 1637.

In preparation whereunto there were three things attended: One was a solemn fast, kept in all the churches, for the success of the approaching synod; another was a collection of all the erroneous and offensive opinions, which called for the disquisitions that might extinguish them; a third was a conference with Mr. Cotton about any expressions of his that might have countenanced any of those opinions.

The synod being assembled, with the Reverend Mr. Thomas Hooker and Mr. Peter Bulkly chosen its moderators, at Cambridge on August 30, 1637, there were produced about eighty-two erroneous opinions and expressions, which had been uttered in the country. The authors of those errors were neither mentioned nor enquired; but the errors themselves were considered, confuted and condemned from the plain word of God, . . . . . leaving it unto particular churches to pass their censures on the persons who should hold the doctrines . . . found subversive to the "fundamentals of religion". . . . .

What these errors were, 'tis needless now to repeat; , . . 'tis enough to say they were of an Antinomian tendency.

The error being first fairly recited, there was only a short reflection made upon it after this manner: "This is contrary to such and such a text of Scripture", which in the quotation thereof being briefly applied unto the case, did unto reasonable men immediately smite the error under the fifth rib.

The result of the synod was published, and though the hydra of error were now stirring in the country with such a virulent and malignant influence, yet that "sword of the Lord", the sacred Scripture, being thus wisely employed, soon dispatched "the apostate serpent". . . . .

The ministers, returning from the synod unto their several churches, applied themselves with a vigorous unanimity to root up the errors which had been by the synod thunder-struck; and the good understanding produced among the members of the synod, extended its influence unto all the churches therein represented. . . . .

From this time accordingly there was peace with truth established.

Whereas the prime seducer of the whole faction which now began to threaten the country with something like a tragedy, was a woman, a gentlewoman, of "an haughty carriage, busie spirit, competent wit, and a voluble tongue"; among whose relations there are so many worthy and useful persons, that for their sakes I would gladly contrive some way to relate so important a story as that of her affairs, without mentioning her name; and therefore I will cover it with a convenient periphrasis. Behold, reader, "Nulla fere causa est, in qua non foemina litem moverit". (There are few controversies where a woman is not at the bottom of them.)

This our erroneous gentlewoman, at her coming out of Lincolnshire in England unto New England, upon pretense of religion, was well respected among the professors of this religion; and this the more, because at the meetings of the women, which used to be called gossippings, it was her manner to carry on very pious discourses, and so put the neighborhood







upon examining their spiritual estates, by telling them how far a person might go in "trouble of mind"; and being restrained from very many evils, and constrained unto very many duties, by none but a legal work upon their souls, without ever coming to a "saving union with the Lord Jesus Christ", that many of them were convinced of a very great defect in the settlement of their everlasting peace, and acquainted more with the "Spirit of the gospel", than ever they were before.

This mighty show and noise of devotion, procured unto our dame, "The Non-Such" (anagram), the reputation of Hutchinson a "Non-Such" among the people; until at length, under the pretense of the warrant, "that the elder women are to teach the younger", she set up weekly meetings at her house, whereto threescore or fourscore people would resort, that they might hear the sermons of Mr. Cotton repeated, but in such a sort, that after the repetition, she would make her explicatory and applicatory declamations. . . . .

It was not long before 'twas found that most of the errors, then crawling like vipers about the country, were hatched at these meetings; where this notable woman, who called herself another Priscilla, to "instruct others more perfectly", did set herself "most perfectly to confound" all the interests of Christianity with damnable doctrines, which maintained "our personal union with the Spirit of God", and "the insignificance of sanctification to be any evidence of our good estate"; and . . . . . "the setting up of immediate revelation about future events, to be believed as equally infallible with the Scriptures". It was wonderful to see with what a speedy and spreading fascination these doctrines did bewitch the minds of people, which one would not have imagined capable of being so besotted.

She was all this while so cunning, that Mr. Cotton could get no better evidences of her broaching these opinions, than she had of her own justification; but still unto him, and such as came from him, she would express herself with a satisfying orthodoxy. . . . .

At last full proof was obtained that this gentlewoman was not the Priscilla pretended, but rather deserving the name of the prophetess in the church of Thyatira; it was proved that more than a score of Antinomian and familistical errors had been held forth by her, and the church was resolved that she should no more seduce the servants of the Lord.

The admonitions of the church were by the elders, according to the rules of the gospel, given unto her; and after many endeavors of Mr. Cotton to convince her, she did seem to be convinced of her many erroneous ways, both in judgment and practice; presenting under her own hand, before the whole church of Boston—yea, before many churches then assembled at the lecture in Boston—a recantation of them.

Nevertheless, under such an infatuation of pride was she, that whilst the church was debating about this recantation, she did with a strange confidence and impudence assert, "that she never was really of any opinion contrary to the declaration she had now made". Whereupon many witnesses arose, which demonstrated her guilty of gross lying in that assertion; and that caused Mr. Cotton to say, that her case was now altered; for being now convicted of lying, he thought she was to be cast out with them that "love, and make a lie". So, with the full consent of the church, the sentence of excommunication was passed upon her.





The seditions raised in the country by the means of this virago procured the animadversions of the court, as well as the church, upon her; before which being brought, she made a canting harrangue about her "immediate revelations", concluding her speech with these words:

"I will give you one place more which the Lord brought to me by immediate revelations, and that doth concern you all; it is in Daniel VI: 'When the presidents and princes could find nothing against him, because he was faithful, they sought matter against him concerning the law of his god, to cast him into the lion's den.' So it was revealed unto me, that they should plot against me; but the Lord bid me not fear, for He that delivered Daniel and the three children, His hand was not shortened. See this scripture this day fulfilled in mine eyes; therefore take heed what you go about to do unto me; for you have no power over my body, neither can you do me any harm; for I am in the hands of the eternal Jehovah my Savior; I am at His appointment; the bounds of my habitation are cast in heaven; I fear none but the great Jehovah, who hath foretold me of these things; and I do verily believe that He will deliver me, and this by miracle, out of your hands.

"Therefore take heed how you proceed against me; for I know that, for this you go about to do to me, God will ruin you, and your posterity, and this whole state."

She also insisted much upon that Scripture, "Though I make a full end of all nations, yet will I not make a full end of thee", but the court put an end to her vamping talk; and finding no hope of reclaiming her from her scandalous, dangerous, and enchanting extravagancies, ordered her to depart out of the colony.

She went first into Rhode Island, but not liking to stay there, she removed her family unto a Dutch plantation called Hebgate; where within a little while, the Indians treacherously and barbarously murdered them, to the number of sixteen persons, on the occasion of a quarrel they had with the Dutch thereabouts, and made an end of scarce any but her family, among all the neighbor nations.

\* \* \* \* \*

### ANNE HUTCHINSON'S STATUE FOR BOSTON

(From "The Survey", Dec. 11, 1915. Vol. 35; page 281)

A movement is progressing to present a statue of Anne Hutchinson to the city of Boston, to be placed in the lobby of the Public Library to face that of her friend and pupil, Sir Harry Vane by MacMonnies.

Governor Vane, had he remained in Massachusetts, would have secured Mistress Hutchinson's influence which was destroyed by the bitter antagonism of Winthrop and his supporters. Anne Hutchinson was exiled and met her death at the hands of Indians at Pelham Bay, New York. Vane returned to England and was a victim of the executioner.

Dr. Normandie writes of Anne Hutchinson: "Anne Hutchinson wielded a power and influence before nor since equalled by any of her sex in America. Her influence upon the life of women is very marked even at the present day. Their freedom of thought is due to her more than to any





other person. She is the spiritual ancestor of every woman's alliance; indeed, of every organization in the land for patriotic or social or intellectual or religious conference and improvement."

It is interesting to note how many distinguished persons of light and leading number this great woman among their ancestors. The late Henry Lee was accustomed to say that he valued the drops of her blood in his veins above all the rest.

Others of the lineage are: President Eliot, Major Higginson, J. J. Storrow, Henry Parkman, Arthur Foote, the late Prof. Norton, Joseph Lee and the clans Lees, Cabots, Paines, Guilds, Minots, Jackson, Putnams and Winslows.

Anne Whitney was especially interested in the Hutchinson statue and after her death the preliminary committee for promoting the plan decided to use her spirited face as the model for Anne Hutchinson's unknown features.

Cyrus E. Dallin, the sculptor, has produced what the committee considers a remarkable work of art. The introduction of the child (a child actually accompanied her during her trial for heresy) symbolizes that devotion to childhood, to sickness and old age, which won the affections of the town before her public career. She appeals to heaven as she clasps her Bible to her heart against the unjust sentence of Winthrop: "The Lord judgeth not as man judgeth. Better to be cast out of the church than to deny Christ."

The full-sized model has been approved by the Boston Art Commission and the movement indorsed by the Massachusetts State Convention of Women's Clubs.

\* \* \* \* \*

## THE TRAGEDY OF ANNE HUTCHINSON

**Disciple of Roger Williams, and a Born Leader, She Was Centuries  
Ahead of Her Time**

(The above is the heading of a long article in "The New York Times" July 17, 1904, from which the following paragraphs have been selected):

Within the limits of Pelham Bay Park, in the Borough of the Bronx, New York City, is Pelham's Neck, once called by the Dutch Anne's Hoeck, in memory of the tragic death there of one of the most noted Anglo-American women of the Seventeenth Century, a woman whose career fills a critically important page in New England's history—who nearly subverted the constitution of one colony and who was the real founder of another.

Anne Hutchinson was a member of an old and well connected family of Lincolnshire, and was of gentle and heraldic blood on both father's and mother's side. Her father, the Rev. Francis Marbury, was first of Alford, Lincolnshire; a small market town twenty-four miles north of Boston, and later of London. . . . .

Francis and Bridget Marbury had eleven children, of which Anne was the second. What education she had is unknown, but that it was of the







best is indicated by the social condition of her parents and by the fact that three of her brothers were of Brasenose College, Oxford.

About 1612, she married, probably in St. Martin's Vintry, William Hutchinson, whose family, says Col. Chester, though reputable and in good circumstances was not quite equal to hers. . . . .

The pair made their home in Alford, and there are recorded the baptisms of fourteen children born to them between the years 1613 and 1633. In this latter year the Rev. John Cotton, a noted preacher, who had been cited to appear before Archbishop Laud for inclining toward Puritan doctrines, sought refuge in flight and sailed for New England in the ship Griffin, arriving in Boston Sept. 4. A close intimacy existed between him and the Hutchinsons, and with him went Edward, the eldest son of the latter, a youth in his twenty-third year.

This departure of the first born from the parental roof was in anticipation of their own emigration the next year, delayed till then by the expected birth of a child. In 1634 William Hutchinson and his entire family consisting of his wife and ten remaining children (three having been buried at Alford) set sail on the Griffin, the same ship which had borne Mr. Cotton and their son to the New World.

Among some two hundred passengers were several ministers, who, following the custom of the time, beguiled the weary hours of the long voyage with sermons which were subjected to critical discussion by the laity. Mrs. Hutchinson took exception to some of the utterances of Rev. Zachariah Symmes, and had with him a series of controversies. In consequence of this, and possibly because she worsted him in argument, he conceived against her a violent prejudice, which later contributed seriously to her downfall. Soon after the arrival in Boston, when William Hutchinson and his wife were nominated for membership in the church, Mr. Symmes, who had become settled over the church in Charleston, . . . was instrumental in having the admission of the couple postponed.

His opposition was not long effective, for she proved herself so good and serviceable a neighbor, especially in sickness, and so won all hearts by her "profitable and sober carriage", as well as by her intellectual ability, that she acquired more influence in Boston than any other woman of her time.

Anne Hutchinson found the Massachusetts colony a pure theocracy. The State was ruled by the Church, but one Church was acknowledged, and no man could become a freeman and take part in the Government who was not a member of the Church in good standing. The Clergy were, therefore, omnipotent, and ruled spiritually and politically. The weekly utterances from their pulpits were the most important of events, and the male members of the congregations, who constituted the body politic, held meetings to discuss these sermons.

Mrs. Hutchinson, finding that women were not expected to take part in these gatherings, instituted similar meetings for her sex at her own house, which occupied the site of the well-known "Old Corner Bookstore" of Washington and School Streets, nearly opposite the dwelling of Gov. Winthrop. In the absence of social entertainments, these meetings soon became so popular that they were held twice a week and were attended by eighty or more women, including the most prominent matrons of the town,





attracted by the personal magnetism of their hostess, whose knowledge of church history and familiarity with Scripture, expounded with eloquence and evident sincerity, held them captive and bound them to her opinions.

The period was one of religious unrest. The colony had just settled on a firm theocratic basis, when Roger Williams came like a cloud in a clear sky and proclaimed that "persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Jesus Christ."

He reprobated the law that punished people for non-attendance at church, and ridiculed the selection of Magistrates exclusively from church members. . . . . In 1636, the Magistrates determined to rid themselves of Mr. Williams' troublesome arguments by sending him back to England, but fortunately, he eluded the summons of the court and lived to build up in Rhode Island the first State in the history of mankind founded on liberty of conscience and the equality of opinions before the law.

The controversy with Williams reached its height after Mrs. Hutchinson's arrival in the colony, but there is no evidence that she took any part in the discussion, though her teachings show that she was affected by it in no inconsiderable degree.

. . . . . not only a majority of the people of Boston, but nearly all the members of the church, sustained her in her opinions. It is remarkable that only five of the Boston Church seriously opposed her, but among these five were Mr. Wilson, the minister of the congregation, and John Winthrop, the first Governor of the Colony, who had been elected Deputy Governor under Vane.

(Then follows a lengthy discussion of the "erroneous opinions" of Mrs. Hutchinson. See Cotton Mather's article.)

. . . . . The Synod, on the last day of its session, passed a resolution that, "though women might meet (some few together) to pray and edify one another, yet such a set assembly (as was then in practice at Boston), where sixty or more did meet every week, and one woman, in a prophetic way, by resolving questions of doctrine, and expounding Scripture, took upon her the whole exercise, was agreed to be disorderly and without rule."

### **Brought Up For Trial**

At the next meeting of the General Court Mrs. Hutchinson was brought up for trial. Her inquisition lasted two days. The court consisted of Gov. Winthrop, Deputy Gov. Dudley, the assistants, and most of the ministers of the several towns. Of the last, those who took a prominent part against her were Weld of Roxbury, Symmes of Cambridge, Wilson of Boston, and Peters of Salem. She was allowed no counsel, and no witnesses were called in her behalf. She was subjected to a running fire of questions from her accusers who were also her judges, in hope of trapping her into an admission of guilt. During the trial she was obliged to stand, without food until she was nearly ready to fall from exhaustion.

The reports of the trial lead the reader of the present to form anything but a favorable opinion of the men who persecuted this lone woman. Her friend Mr. Cotton spoke briefly in her behalf, but finally weakened before the opposition of his colleagues, and probably to save himself, acquiesced in the verdict of the court. The charges against her seem frivolous and childish.

She was accused, says Winthrop, of "keeping two public lectures





every week in her house, with reproaching most of the ministers, excepting Mr. Cotton, for not preaching a covenant of free grace, and that they had not the seal of the Spirit, nor were able ministers of the New Testament; which were clearly proved against her, though she sought to shift it off."

"So", he concludes, "the court banished her". . . . .

Some of Mrs. Hutchinson's followers were disfranchised, some excommunicated, and several banished. . . . .

### Forsaking Their Homes

The result of this persecution was that the larger part of Mrs. Hutchinson's friends left their homes and went southward. . . . .

Roger Williams, whose experience with the Massachusetts authorities had been so similar to theirs, persuaded them to settle in his neighborhood, and they began a plantation on the beautiful Island of Aquidnet, later named The Isle of Rhodes, or Rhode Island. . . . .

The authorities of Massachusetts did not permit her to live in peace even there at so great a distance from their jurisdiction. In March of the following year, 1639, the Boston Church sent three brethren to Aquidnet, to Coddington, and other members, "to require them to give account to the Church of their unwarrantable practice in communicating with excommunicated persons". As they had founded another church, the old members declined to receive this letter, and denied that the Boston Church had authority over them.

The Boston brethren then went from house to house to interrogate each member singly. Mr. Hutchinson told them "he was more nearly tied to his wife than to the Church; he thought her to be a dear saint and servant of God" . . . . . (Note: See Hutchinson Tree, pages 4 and 5.)

### Mrs. Hutchinsen's Removal

In 1642 William Hutchinson died and in the same year Mrs. Hutchinson removed to New York. . . . . There is no doubt that she was constrained to leave Rhode Island through absolute fear of her enemies in Boston, who were then seeking to extend their jurisdiction over the Narragansett country.

That she had good cause to dread the Massachusetts authorities is shown by their treatment of her son Francis and her son-in-law Collins on a visit to Boston. When the arrival of the two young men became known they were sent for to come before the Governor and Council, and on their refusal to go were taken thither by the constable. Collins was accused, says Winthrop, with having written a letter "wherein he charged all our churches and ministers to be anti-Christian, and many other reproachful speeches". . . . . "Francis Hutchinson did agree with him in some of these, but not resolutely in all. . . . They were both committed to prison, . . . . At the same court Mr. Collins was fined £100 and Francis Hutchinson £50 and to remain in prison until they gave security for it."

"We assessed the fines the higher, partly that by occasion thereof they might be the longer kept from doing harm (for they were kept close prisoners), and also because that family had put the country to so much charge in the Synod and other occasions to the value of £500 at least; but





after, because the winter drew on, and the prison was not convenient, we abated them to £40 and £20. But they seemed not willing to pay anything. They refused to come to the church assemblies except they were led, and so they came duly. At last we took their own bonds for their fine, and so dismissed them."

Winthrop does not tell what may be learned from the Colonial Records and elsewhere, that their shameful imprisonment lasted many months, and that the two were forbidden to come again into the jurisdiction of Massachusetts under pain of death, "the common threat of that day", says Winthrop's editor, "to fence out Rhode Island people". . . . "a sad commentary is the fact that Francis Hutchinson was then only twenty years of age."

George Bishop in his "New England Judged", printed in 16-- , sheds more light on the probable cause of Mrs. Hutchinson's emigration to the Dutch Colony. He writes: "Some of your patents endeavored to get Rhode Island under your governments, which occasioned some to remove under the Dutch, where Anne Hutchinson, her son Francis, Collins her son-in-law, with others were murdered by the Indians; the guilt and weight of whose blood lies upon you, as done by you; who were people of honest life, and good behavior, only differing from you."

### The Place of Her Death

Mrs. Hutchinson settled a few miles east of Throgg's Neck, on a small stream flowing into Eastchester Creek, afterward named from her Hutchinson River, in a house built for her by James Sands. . . . This house, the cellar of which was visible a generation ago, stood on the south side of Split Rock Road, in Pelham Bay Park. Split Rock is a large boulder fifteen to twenty feet high, split in two, the parts separated wide enough for a good-sized tree to grow between.

It is about two miles from the center of New Rochelle, one mile from the Sound, and twelve to fourteen miles from the New York City Hall.

Mrs. Hutchinson arrived at her new home in an unfortunate time. Kieft, the Dutch Governor, had, through fraud and treachery, got the ill-will of the neighboring Indians, who had raided much of his territory and committed many murders in retaliation for real or fancied wrongs. Even the ground selected as the site of Mrs. Hutchinson's new house was in dispute, the Indians claiming that they had never been paid for it, and they had warned the builders to desist from their work.

Niles, in his "Narrative" records that Capt. Sands was visited one day, when his partner was gone for provisions, by a company of Indians, who gathered up his tools, put his broadaxe on his shoulder, and made signs for him to go away, but he affected to take no notice of them, and continued his work. They returned and went through the same pantomime. When his partner returned, the two, resolving not to run a further risk, "went from the business."

Mrs. Hutchinson pursued her purpose by procuring hands who built it and she and her family occupied the house either in the autumn of 1642 or early in 1643.

Meanwhile, the troubles with the Indians had increased. The Dutch, instead of seeking to win their friendship, as the people of Rhode Island





had done, sent expeditions against various tribes, and slaughtered men, women, and children. This aroused the savages, and they combined for the extermination of the whites. Many of the settlers prepared to return to Europe.

Roger Williams, who happened to be in New Amsterdam at the time on his way to Europe, says: "Mine eyes saw the flames at their towns, . . . . and the removal of all that could for Holland."

Why Mrs. Hutchinson chose to remain in her new home, when threatened with these perils, rather than to take refuge in New Amsterdam (New York City), only a few miles away, must remain a matter for conjecture. . . . .

We know little of the final tragedy, beyond that it took place in September 1643. Capt. Underhill in his "Vindication" written in 1653, blames the Dutch authorities for the massacre.

Bolton in "History of Westchester" says the savages engaged in it were a clan of the Mohegans. . . . .

Winthrop's narrative says: "They came to Mrs. Hutchinson's as they had been accustomed and taking their opportunity killed her, Mr. Collins, her son-in-law, and all her family, and such of Mr. Throckmorton's and Mr. Cornhill's families as were at home; in all sixteen, and put their cattle into their houses and then burned them."

\* \* \* \* \*

The tragic death of Mrs. Hutchinson was regarded by the reverend divines who had driven her out of Boston as a vindication of their own course, and as a punishment of a sinner by the Almighty. The Rev. Mr. Weld, whose brother had been her jailer in Roxbury, calls her "an American Jezebel", and is careful to note that the site of her death is "near a place called Hell-gate."

A volume would be needed to discuss the details of the controversy between Mrs. Hutchinson and her enemies, for it is impossible for one educated in the light of today to appreciate the differences which, apparently trivial to us, seemed vital to both parties, so involved are they with local and political jealousies, and so obscured by theological speculations and sectarian prejudices.

The outlying towns were jealous of Boston; Winthrop was jealous of his political rival, Vane, who was only half his own age; and the ministers were jealous of Mrs. Hutchinson.

Edward Eggleston says: "She was a woman cursed with a natural gift for leadership in an age that had no place for such women."

Wheelwright says: "She was a woman of good wit, and not only so, but naturally of a good judgment too."

Mr. Cotton says: "She was well beloved and all the faithful embraced her conference and blessed God for her fruitful discourses."

Winthrop generally speaks respectfully of her and credits her with "ready wit."

Johnson, in his "Wonder-Working Providence" calls her the "master-piece of woman's wit."

William Hubbard in his "History of New England" says: "This gen-





tlewoman was of nimble wit, voluble tongue, eminent knowledge in the Scriptures, of great charity, and helpfulness."

A touching letter written by Anne Hutchinson in 1643, probably from this very house in which she met her fate, is preserved in Samuel Groom's "Glass for the People of New England," printed in 1676.

One Mr. Leverett of Massachusetts, writing in March 1643, . . . . . asked her sneeringly: "What was become of the light she once shined in in their parts?" She answered: "If it were the True Light in which you say I once did shine, I am sure the Author thereof and Maintainer of it is God, and it shall break forth more and more unto the perfect day." She adds with a little touch of malice, in which we cannot but sympathize with her: "And when I was with you it discovered the best light in you to be darkness, as yourself confessed to me in your own parlour."

\* \* \* \* \*

### A REFERENCE TO ANNE HUTCHINSON

From Samuel Groom's "Glass for the People of New England", 1676

And so I'll leave John Cotton and John Wheelwright and others to that of God in their Consciences, if any of them be in the Body; as for them that are out of the Body, they are gone to their long Home.

And so you Professors of New England, who are not yet wholly blind, may see what your Priests, Rulers, and Church members have banded themselves against for this Thirty or Forty Years. . . .

The next Piece of Wickedness I am to mind you of, is your barbarous Action committed against Anne Hutchinson, whom you first imprisoned, then banished and so exposed her to that desolate Condition, that she fell into the hands of the Indians who murdered her with her Family except one Child, and after that made a notorious Lye on the destroyed woman, the which one of their Priests put in Print, and another of that Tribe, Samuel Clark, Priest of London, taking the Lye out of his Brother Wells his short Story, and must needs put it into his Book called God's Judgments Against Heresie, in which he also scandalized Mary Dyer and Midwife Hawkins, all which were known to be Women of honest Lives and Conversations, only protested against their false Church and Worships, for which they suffered in their Names and Estates, and some lost their Lives for their Testimony sake; for Mary Dyer they banished and hanged at Boston, for her Testimony against them, which she was moved of the Lord to bear amongst them.

But because you Professors have banished, and so been a means of destroying a Woman and her Family, as before, and have covered yourselves by saying she held about Thirty Monstrous Heretical Opinions, but have not that I can find laid down so much as One of them, for Indifferent Persons to judge.

So I may do a little of that Work for you and others, by which it may be seen what the Ground of your Quarrel was; and I will do it in short, and honestly, as I found it in her Letter, to one Mr. Leveret as she writ him in her Answer to his 1st Moneth 1646.





It seems by that Letter which Leveret sent to Ann Hutchinson he termed her Haughty Jezebel, and said she was a Railer and Reviler, and such like Terms and Names, and yet in the same Letter asked her what was become of the Light she once shined in, in their Parts?

And now Ann Hutchinson, to that Letter of Leveret's: "If it were the True Light, in which you say I did once shine, I am sure the Author thereof, and the Maintainer of it is God, and it shall break forth more and more unto the perfect Day, and when I was with you it discovered the best Light in yourself to be Darkness, as yourself confessed to me in your own Parlour.

"And whereas you say I speak great swelling words of Vanity, that Scripture is fulfilled in your false Teachers, who follow the Way of Balaam and Bozer, and that Water holds out the spirit, John 7:38,39. And Christ Jesus came by this Water or Spirit, Mat. 1:18. And hereby we shall know the Spirit of Antichrist, because he confesseth not that Jesus Christ is come in the Flesh. And as to that in Rev. 12, which you say must be meant of Constantine, and not of Christ, being brought forth in the Gentile Church, then the Woman that brought forth Constantine must be crowned with twelve Stars.

"But your Church standing in the City Order, by your own Confession must needs be one of those Cities of the Nations, which the Lord hath said should fall, Rev. 16:19. And if what you called Railing or Reviling, were a Truth of God, acted by him through me, then you have called the Spirit of God a Railer and Reviler."

And so far Ann Hutchinson, with much more in her Answer to Leveret's Letter of the 1st moneth 1646, after they had imprisoned her and banished her.

So, Reader, if thou hast an Understanding of what the Woman held forth thou may soon conclude what the Thirty Heretical Opinions were, that so much enraged New England Professors to imprison, banish, and so (in a sense) murder her and her family by the Wicked Hands of the Indians.

But how shall these People hide their Wickedness from the simple-hearted, that they should not see their Wickedness, and cry out against their Cruelty? Well, I'll shew thee, honest Inquirer, how they hide themselves and the innocent Blood.

The Woman before mentioned having been imprisoned and there by the Priests and Professors pumpt and lifted to get something against her, laying their Snares to entrap her, and having so done take their Opportunity when her Husband and Friends were absent, as is said, and examined her in the fore part of the Day, and banished her in the after part. Notable quick Work! (Then follows the story of the flight to Rhode Island and later removal to New York.)

. . . . . Samuel Clark in his lying Book quotes his Brother Wells for his Author, of this and such like most Notorious Lyes, of which he prints thus: "Ann Hutchinson, Mary Dyer, and Midwife Hawkins, see Clark's Examples, page 249."

They have been known to be Honest Women, and such as were of good report, and never accounted either Witches or such Persons, as these





two Priests and Brethren in Wickedness would have People believe, that so their Wickedness might be undiscovered. . . . .

So here is the Priests and Professors Cover, and they wipe their Mouths, and I warrant they would by saying the Indians committed this Murder be thought clear of this innocent Blood.

So, Reader. Thou mayest see the Rage and Envy of this professing generation, for they banished, imprisoned this tenderly bred Woman. . . . many Witnesses might be produced to prove this. . . . .

### Additional References

For more about Anne Hutchinson see the following:

Mrs. Hutchinson, by Nathaniel Hawthorne. Biographical Sketches, 167-176.

Story of Anne Hutchinson, by P. C. Bouve. American Heroes, 13-31, Lothrop, 1905.

Life of Anne Hutchinson, by G. E. Ellis, Sparks' American Biography.

Anne Hutchinson, by E. Lawrence, Historical Magazine, 11:151.

Monument to Anne Hutchinson, by C. E. Dallin, New England Magazine, May 1915.

Library of American Biography, Second Series, Vol. VI.

Encyclopaedia Britannica.

Antinomians in the Colony of Massachusetts Bay, by C. F. Adams.

Prince Society Publications, Vol. XIV, Boston, 1894.

Three Episodes of Massachusetts History, Boston and New York, 1896.

Little Journeys to the Homes of the Great, by Elbert Hubbard, Vol. IX: Great Reformers.

\* \* \* \* \*

### AN ESTIMATE OF THE WOMAN

If fortune had cast Anne Hutchinson's lot in the twentieth instead of the seventeenth century, she would have won the world's applause. She was a born social leader, fully equipped with every qualification needed to sustain such a position. She possessed all the graces of womanhood, with a personal magnetism that won hearts, a kindly and sympathetic nature, strong religious convictions and the moral courage to uphold them, and was the equal in intellectual ability, if not the superior, of most of the men who condemned her.

Her misfortune was that her ambition tempted her to essay the impossible, to lead what Mr. Adams characterizes as "a premature revolt against an organized and firmly rooted oligarchy of theocrats."

Her failure was not due to her sex, for Roger Williams had equally failed. Both were simply in advance of their times, and both deserve measureless honor as the harbingers of principles now recognized by the civilized world as the bulwarks of human progress.

The people of New York ought to be proud that Anne Hutchinson's ashes lie beneath the soil of one of their public parks, and it would be a graceful tribute to her memory if her sisters of the twentieth century should see fit to mark her resting place with a suitable memorial to show the world where lived and died one of the noblest women of all time, whose





life was as spotless as her teachings, and whose last words to her persecutors, when threatened with excommunication, were: "Better to be cast out than to deny Christ."

(Part of the same article as the foregoing selections from "The New York Times" of July 17, 1904.)

\* \* \* \* \*

### ANNE HUTCHINSON'S CHILDREN

We identify the members of the Hutchinson family who suffered with their mother only by a process of elimination.

Gov. Hutchinson, of Massachusetts, writing in 1772, says: "William Hutchinson left many children, sons and daughters. The latter married and have very numerous posterity scattered throughout New England, but there is no posterity of any son except Edward."

\*Edward, the eldest son, who came over with Cotton, lived to occupy honorable rank in Massachusetts, whither he returned, and to become the ancestor of prominent men, among them the celebrated historian and Governor of Massachusetts. Of the remaining ten children who accompanied their parents in the emigration, Richard returned to England, probably before the family left Boston.

Faith married, about 1637, Thomas Savage, and was the progenitor of the famous genealogist and other prominent persons.

\*\*Bridget married John Sanford, President of Rhode Island, 1653-5, and became the mother of Peleg Sanford, Governor in 1680-83.

Contemporary writers put Francis among the victims of the massacre. This leaves six to be accounted for: Samuel, Anne, Mary, Katherine, William, and Susanna. Anne, born in 1626, is probably the one that married Collins in 1641, for none of the others were old enough.

Susanna, the youngest child, but nine at the time, was spared by the savages and carried into captivity. She was ransomed several years later and returned to her family in New England, where she married in 1651, John Cole and is represented today by many descendants.

The remaining four children, Samuel, Mary, Katherine, and William, were aged respectively 19, 16, 14, 12 years at the time of the massacre. Savage notes a fifteenth child, Zuriel, baptized in Boston in 1636, but it probably died young.

The victims, therefore, besides Mrs. Hutchinson herself, were Mr. Collins and his wife Anne, her sons Francis, Samuel, and William, and her daughters Mary and Katherine, in all eight persons.

Capt. Underhill, writing in 1653, says that nine persons in all were killed with Mrs. Hutchinson, so we may conclude that one was a servant.

---

\*For more about Edward Hutchinson, see the paragraphs preceding the heading Bridget Hutchinson in the Hutchinson Family Tree.

\*\*Note: Bridget Hutchinson was great grandmother of Dorothy Noyes Brown, who was grandmother of Clark Brown.





The seven more needed to make up Winthrop's sixteen were probably of the Throckmorton and other families.

From "The New York Times", July 17, 1904.

\* \* \* \* \*

### ANNE HUTCHINSON'S SISTER, KATHARINE MARBURY SCOTT

The Marburys were an ancient family in Lincolnshire. Katharine, born 1617, was daughter of Rev. Francis and Bridget (Dryden) Marbury.

Richard Scott came to New England in the ship "Griffin" in 1634, in company with William Hutchinson and his wife, the famous Anne Hutchinson, and her sister Katherine Marbury, whom he afterwards married.

He is said to have been the first Quaker to reside in Providence where he signed the compacts of 1637 and '40. His home Lot was on the "Towne Streete". The present George Street was laid out through this land. (See Brown Family Tree.)

Richard Scott owned a large estate in Smithfield, R. I., a portion of which remained in possession of his heirs until 1825, when Jeremiah Scott sold it to the Lonsdale Company. The manufacturing village of Lonsdale is built upon this land. To his daughter, Mary Holder, he gave Patience Island in Narragansett Bay.

Richard Scott and his wife were among the first to join the Society of Friends in New England. Persecution immediately arose, and in 1658 Katharine Scott, while on a visit to her imprisoned brethren in Boston, was herself arrested and thrown into confinement, for protesting against the unjust course of the authorities. These were her words: "It was evident they were going to act the works of darkness, or else they would have brought them forth publicly, and have declared their offenses that all may hear and fear."

For this utterance, by order of the court, she received "ten cruel stripes with a three-fold corded knotted whip."

The occasion of this expression of her views was the cutting off in Boston, of the right ear of her future son-in-law, Christopher Holder, for the crime of being a Quaker.

The following year, her daughter, Patience, eleven years of age, having gone to Boston as a witness against the persecutions of the Quakers, was sent to prison.

Shortly after, her elder daughter, Mary, when on a visit to Christopher Holder, also in prison, was arrested and kept in confinement for a month.

The testimony in regard to Katharine Scott is thus recorded: "A mother of many children, of an unblamable conversation, and a grave, sober, ancient woman, and of good breeding as to the outward, as men account."

She died May 2, 1687, in Newport, aged 70.

From "The Chad Brown Memorial."





## THE SANFORD GOVERNORS OF RHODE ISLAND

## First Generation

SAMUEL SANFORD and his wife Eleanor lived in Alford, a small town near Boston, Lincolnshire, England (the same town where lived the Hutchinson and Marbury families).

## Second Generation

JOHN SANFORD sailed for New England in the ship "Lyon" about the middle of August, 1630, and arrived at Boston on Nov. 3. On the same ship were John Winthrop, Jr., who was later Governor of Connecticut, and John Eliot, missionary to the Indians.

John Sanford was governor of Rhode Island. He was elected May, 1653, by the assembly at Newport. His name is mentioned from time to time in connection with the affairs of the early colonies. He was named in "New England's Memorial" as a person of distinction, and as one of twelve principal inhabitants of Boston who removed to Rhode Island. He was known as a supporter of Mrs. Hutchinson, whose daughter Bridget he married.

The date of his birth is not known. He died in 1653. He married first, Elizabeth Webb; second, Bridget Hutchinson.

Children by the first wife (born in Boston, Mass.):

1. John, b. June 4, 1632; d. 1687 at East Greenwich, R. I.; md. first, Elizabeth Spatchurst, Aug. 8, 1654; md. second, Mary, widow of Peter Green, and daughter of Samuel Gorton.
2. Samuel, b. July 14, 1634; d. March 18, 1713, at Portsmouth, R. I.; md. first, Oct. 1662, Sarah, daughter of Wm. and Mary Wodell; md. second, Apr. 13, 1686, Susanna, daughter of Wm. and Elizabeth Spatchurst.

Children by the second wife, Bridget Hutchinson:

3. Eliphal, b. Dec. 9, 1637, in Boston; d. June 18, 1724; md. Bartho Stratton. She became a Quaker. Note: Some authorities give Eliphal as a child of the first wife. See the Hutchinson Family Tree.

The following children were born in Portsmouth, R. I., after the emigration of the family from Massachusetts:

4. PELEG, b. May 10, 1639; died at Newport, R. I., 1701; md. first, Mary Brenton, before 1665; md. second, Mary Coddington, who d. March 1693.
5. Endcome, b. Feb. 23, 1640; d. young.
6. Restcome, b. Jan. 29, 1642; d. 1687, unmarried.
7. William, b. March 4, 1644; d. unmarried.
8. Esbon, b. Jan. 25, 1646.
9. Frances, b. Jan. 9, 1648; d. young.
10. Elisha, b. Dec. 28, 1650; still living in 1676.
11. Anna, b. March 12, 1652; d. in Boston, Aug. 26, 1654.





### Third Generation

PELEG SANFORD was born May 10, 1639, at Portsmouth, R. I., the next year after the establishment of Anne Hutchinson and her followers there.

He was Governor of Rhode Island Colony, as was his father, John Sanford. (See the Hutchinson Family Tree.)

Peleg Sanford was Governor from 1680 to 1683. He was first elected March 16 by the Colonial Assembly to fill a vacancy caused by death. We read in Rhode Island history, "This was confirmed by the people at the general election," and he is referred to as "Major Peleg Sanford." The following year no changes were made in the general offices, and in '82 he was again chosen. On May 2, 1683, "At the general election the same officers were again chosen, but Governor Sanford declining to serve, William Coddington, son of the late governor of that name, was chosen in his place."

Peleg Sanford is also referred to as a member of various commissions, as agent for the Colony to go to England with letters to the Royal Council, and as Judge of Admiralty.

He married first, Mary Brenton, before 1665. She was a daughter of Governor William Brenton and his wife, Martha Burton. His second wife was Mary Coddington, daughter of Governor William Coddington, of Rhode Island, and his wife Anne (Brimley) Coddington. Peleg Sanford and Mary Coddington were married Dec. 1, 1674. He died at Newport, 1701. She died March 1693. Their children were:

1. ANN, md. DR. JAMES NOYES. (See Noyes Tree.)
2. Bridget, md. Job Almy of Tiverton.
3. Elizabeth, md. 1705, Thos. Noyes of Stonington, a brother of James Noyes.
4. Daughter, died young.
5. Son, died young.
6. Peleg, b. 1685; d. 1702, aged 17.
7. William. md. Mar. 1, 1716, Griselda Sylvester.

### Fourth Generation

ANN SANFORD was born in 1675 or 1676, probably. She married, 1703, Dr. James Noyes. He was born 1677; died 1718. His widow married July 15, 1719, Capt. John Mason, a son of Major John Mason.

Ann, or Anna, Sanford and her husband Dr. James Noyes lived at Noyes's Beach, Rhode Island.

They had seven children, as follows:

1. Ann, b. June 19, 1704; md. James Brown (brother of John Brown).
2. Mary, b. 1706; md. Capt. John Denison.
3. James, b. 1708.
4. Bridget, b. 1710; md. Nathan Chesebrough, of Stonington.
5. DOROTHY, b. Oct. 1, 1712; md., 1728, JOHN BROWN (bro. of James Brown).
6. Sarah, b. 1715; md. Rev. Jonathan Barber.
7. Eliphal, b. 1717; md. Rev. Oliver Prentice.

(See Brown Tree.)





## GOVERNOR WILLIAM CODDINGTON

Governor William Coddington of Rhode Island was born in Lincolnshire. He is known to have been in Boston and vicinity as early as 1630, having been appointed assistant to the governor of Massachusetts Bay Colony. From the beginning he was active in public affairs, and later held the office of treasurer of the colony.

Arnold, in his "History of Rhode Island," says of William Coddington:

"He was a man of vigorous intellect, of strong passions, earnest in whatever he undertook, and self-reliant in all his actions. Such a man could not fail to occupy a prominent place in any community. He was one of the assistants of the Massachusetts Company in England, came over with it to America, and was a leading merchant in Boston, where he built the first brick house.

"With the larger number of the more liberal and educated people of that town, he espoused the Antinomian views, and upon the overthrow of that cause, emigrated to Acquedneck (1638), which island he purchased in his own name for himself and associates. He was made the first judge, or chief magistrate, of the new colony, and continued to be its governor until the union of the towns under the first patent."

William Coddington's name is first in the list of signers of the covenant at Acquedneck, March 7, 1638, forming themselves into a body politic to be governed by the laws of the Lord Jesus Christ, the King of Kings.

The following year, 1639, he was appointed judge at Newport, and when Portsmouth and Newport were united in 1640, he was the first governor. When the four towns, Portsmouth, Newport, Warwick, and Providence, were united, he was the second president chosen, holding office from May 1648 to May 1649.

At the settlement of Newport four acres were assigned for each home lot, and six acres were granted to Mr. Coddington for an orchard. His house was facing Duke Street, on the north side of Marlborough Street. He is said to have been the first person to engage in commerce in Newport.

Thirty-five references to Governor Coddington are given in Arnold's "History of Rhode Island;" also five references to his son William Coddington, Jr., who was later elected to the same office. Among these references are several of especial interest:

"Official Vindictivness, 1640."

"The Governor was instructed to write to the Governor of Massachusetts to learn the plans of that colony with regard to the Indians. Winthrop has fortunately given the substance of that letter, which was a joint communication from the governors of Hartford, New Haven, and Acquedneck. 'We returned answer of our consent with them in all things propounded, only we refused to include those of Aquiday in our answer, or to have any treaty with them.'

"The action of the General Court of Massachusetts on this subject is instructive. It gives an official stamp to that vindictive spirit which was soon to display itself yet more signally in their treatment of Rhode Island. 'It is ordered that the letter lately sent to the Governor by Mr. Eaton, Mr. Hopkins, Mr. Haynes, Mr. Coddington, and Mr. Brenton, but concerning also the General Courte shall be thus answered by the Governor: that the





courte doth assent to all the propositions layed down in the aforesaid letter, but that the answer shall be directed to Mr. Eaton, Mr. Hopkins, and Mr. Haynes, only excluding Mr. Coddington and Mr. Brenton, as men not to be capitulated withal by us, either for themselves or the people of the island where they inhabit, as their case standeth.'

"Upon this record of the Puritan Legislature, Savage comments with unsparing severity in a note to the above quoted passage in Winthrop. He says: 'This is the most exalted triumph of bigotry. Papists, Jews, Musselmen, Idolaters, or Atheists, may be good parties to a civil compact, but not erroneous Protestant brethren, of unimpeachable piety, differing from us in explication of unessential, or unintelligible points of doubtful disputation. It was not enough that the common charities of life were broken off, but our rulers proved the sincerity of their folly by refusing connection in a just and necessary course of policy, which demanded the concurrence of all the plantations on our coast. This conduct also appears little more civil than prudent; for when those of Aquiday were associated by the gentlemen of Connecticut and New Haven in their address, the answer should have been directed to all, without scruple. The Governor of Massachusetts at this time was the bigoted Dudley.

"The distraction that prevailed in the colony was no doubt the motive of his voyage to England to obtain a commission as governor of the island for life. This was a direct, and as the event proved, an unwarranted usurpation, in which he was opposed by Clarke, Arnold, and nearly all the free-men of the island, and for which we can best account in the words of one who thoroughly appreciated the principles and the men of early Rhode Island: 'He had in him a little too much of the future for Massachusetts and a little too much of the past for Rhode Island, as she then was.' (From Chief Justice Durfee's Historical Discourse.)

Coddington submits to the colony, 1655-6:

"I, William Coddington, do hereby submit to ye authoritie of His Highness in this colony as it is now united, and that with all my heart."

Coddington as a Quaker:

"After the revocation of his power he led a retired life for many years. During this interval he embraced the views of the Friends, and was distinguished for his zeal in their cause, and the vigor with which he combated those who differed from his opinions. Later he engaged to some extent in public affairs."

"He was deputy from Newport in March 1666, and an assistant in October of that year. In 1673 he was chosen deputy governor, the two following years governor, and again in August 1678 by the Assembly.

"When the next regular session of the Assembly was held, Governor Coddington was on his death bed. He died November 1, 1678, in the seventy-eighth year of his age, a good man full of days."

—From Callender's Dedication, p. 52, R. I. H. C., L. 84.





### THE CODDINGTON FAMILY

GOVERNOR WILLIAM CODDINGTON, of Rhode Island, was born in 1601, in Lincolnshire. He died Nov. 1, 1678, probably in Newport.

The Coddington family came from Boston, England, from the same community as the Hutchinsons, Marburys, and Sanfords. They arrived at Salem, June 12, 1630.

We do not have the family record of the Coddingtons. There is only the statement that William Coddington was married three times; that his first wife was Mary Mosely; that he married his second wife in England about 1632; and that his third wife was Anne Brimley, who was born in 1628, and died May 9, 1708.

The son, William Coddington, Jr., is referred to in Arnold's "History of Rhode Island" as follows:

May 2, 1683. "At the general election, the same officers were again chosen, but Governor Sanford declining to serve, William Coddington, son of the late governor of that name, was chosen in his place."

Two years later: "Gov. Coddington was absent when the Assembly met. He was re-elected, and an earnest letter informing him of the fact and requesting his presence, was carried to him by a committee of the members. He appeared, but declined to serve."

#### Second Generation

MARY CODDINGTON was the daughter of Anne Brimley Coddington, the third wife. Mary was born May 16, 1654. She married, as his second wife, Governor Peleg Sanford, whose father, John Sanford, had also been governor of Rhode Island. They were married Dec. 1, 1674. He died at Newport, 1701. She died March 1693, aged 39 years.

#### Third Generation

ANN SANFORD married Dr. James Noyes, and became the mother of Dorothy Noyes Brown, grandmother of Clark Brown.





## ANCESTRY OF MARY HOLMES, MOTHER OF CLARK BROWN

---

1. Robert Holmes.
2. Joshua Holmes—Abigail Ingraham Chesebrough.
3. Joshua Holmes, II—Fear Sturges.
4. John Holmes—Hannah Halsey.
5. Mary Holmes—John Brown, II.

1. John Tilley.
2. Elizabeth Tilley—John Howland.
3. Desire Howland—Capt. John Gorham, son of Ralph Gorham.
4. Temperance Gorham—Edward Sturges, II.
5. Fear Sturges—Joshua Holmes, II.
6. John Holmes—Hannah Halsey.
7. Mary Holmes—John Brown, II.

1. John Sturges.
2. Edward Sturges—Elizabeth Hinckley, daughter of Thomas and Anna Hinckley.
3. Edward Sturges, II—Temperance Gorham.
4. Fear Sturges—Joshua Holmes, II.

1. John Halsey.
2. William Halsey—Alice -----
3. William Halsey, II—Anne -----
4. Robert Halsey—Dorothy Downer, daughter of William Downer.
5. Thomas Halsey (the emigrant)—Phoebe -----
6. Thomas Halsey, II—Mary -----
7. Jeremiah Halsey—Ruth -----
8. Jeremiah Halsey, II.
9. Hannah Halsey—John Holmes.

Note: Jeremiah Halsey, II, married first, Mary Conkling; second, Hannah ----- As Mary Conkling is the only one named in Clark Brown's own record, it is probable that she was the grandmother of Mary Holmes.

Note: If the old White Bible is authentic, the names of Governor Carver and daughter Elizabeth, should be added to the above list, in the Mayflower line, as father-in-law and wife of John Tilley.





## THE HOLMES FAMILY TREE

### First Generation

ROBERT HOLMES came evidently from Ireland, as his son is mentioned as an Irishman. He was one of the original settlers of Stonington, Connecticut, where he was a large landholder. According to Wheeler's history, he was registered there as an inhabitant on Dec. 25, 1670, and "made this his permanent place of abode." His name appears in the list of Stonington men who served in the Colonial Indian wars.

### Second Generation

JOSHUA (or JOHN) HOLMES, an Irishman, came to America as clerk of a ship, landing at Boston.

On June 5, 1675, he was invited to teach a school in Stonington by a widow, Abigail (Ingraham) Chesebrough, whom he married.

Note: Clark Brown says in his Pedigree, "My great, great grandfather, John Holmes, married the widow Chesebrough, widow of Samuel Chesebrough." He says also, "The widow Chesebrough was born a MARVIN." (N. B.—A child in the next family has that name.) As Clark Brown calls her Anna Chesebrough, it appears that he has confused her with Anna Stevenson, Samuel's mother, born in England, who married Wm. Chesebrough, Dec. 6, 1620, in Boston, Lincolnshire, England.

Chesebrough Genealogy states that Abigail Ingraham married first, Samuel Chesebrough, Nov. 30, 1655, and that she married second, at Stonington, Conn., Joshua Holmes, son of Robert Holmes, June 15, 1675.

After his marriage, Joshua Holmes removed to Westerly, Rhode Island, where he made his home. He served in King Philip's War. He died April 14, 1694, at Westerly.

His widow married third, July 4, 1698, Capt. James Avery, as his second wife. He was the only child of Christopher Avery. James Avery died April 18, 1700, leaving her a widow for the third time.

The children of Joshua Holmes and Abigail Ingraham were:

1. Mary, born -----; md. 1696, Isaac Thompson, of Westerly, and had 14 children; died 1751.
2. JOSHUA, born Aug. 20, 1678; md. Fear Sturges, Nov. 21, 1698. He died Nov. 23, 1729.

### Third Generation

JOSHUA HOLMES, Second, was born Aug. 20, 1678, probably at Westerly, Rhode Island. At the age of 20, on Nov. 21, 1698, he was married at Yarmouth, to Fear Sturges. She was a daughter of Edward Sturges, Jr., of Yarmouth, Cape Cod, Massachusetts, and granddaughter of Edward Sturges, Sr., who arrived in Charlestown, Mass., in 1634, and settled in Yarmouth. (See the Sturges Family Tree.) Joshua Holmes owned large tracts of land in Stonington, where he settled permanently. He died Nov. 23, 1729, and his wife died June (or Jan.) 22, 1753.

Joshua Holmes and Fear Sturges had nine children:

1. Joshua, III, born Aug. 14, 1700; md. Mary Richardson, Dec. 6, 1721.
2. JOHN, born June 10, 1702; md. three times.





3. Abigail, born Feb. 28, 1703; md. Nov. 27, 1728, Jedediah Brown.
4. Temperance, born Jan. 29, 1707; md. May 10, 1727, John Smith of Colchester, Conn., md. second -----.
5. Thankful, born Nov. 12, 1708; md. Jan. 20, 1729, William Swan.
6. Thomas, born Jan. 1, 1711; md. Margaret Frink.
7. Mary, born March 19, 1712; md. first, Feb. 26, 1735, Elias Palmer; second, Lieut John Randall.
8. Bethiah, born July 29, 1715; md. first, Nov. 24, 1739, Benajah Billings; second, David Miner.
9. Marvin, born Nov. 17, 1717; md. Nov. 19, 1740, Asa Swan.

#### Fourth Generation

JOHN HOLMES was born June 10, 1702, probably in Stonington, where his parents made their home. A history of New London County, Connecticut, mentions one John Holmes among the seven Selectmen in 1749. We know very little about him except that he was married three times. His first wife was Abigail Frink, who had but one child. The second was Mary Smith, of Groton, whom he married April 2, 1738. She died Jan. 26, 1744, leaving no children. His third wife was Hannah Halsey, of Southhampton, Long Island, whom he married Oct. 31, 1744.

The children of John Holmes and Hannah Halsey were:

1. MARY, born Aug. 9, 1745; md. John Brown, II, July 2, 1767; died Sept. 12, 1809.
2. Eunice, born June 28, 1747; md. Chas. Miner, Jr.
3. John, born March 9, 1749; md. Martha Stanton.
4. Jabish, born May 2, 1753; md. Lydia Clift.
5. Silas, born June 5, 1755; md. Louisa Fox.
6. Elias, born Feb. 2, 1757; died young.
7. Lucretia, born Jan. 14, 1759; md. Dr. Samuel Prentice.
8. Jedediah, born Nov. 12, 1761; md. Elizabeth Frink. (The Town Clerk of Stonington gives this name as Jeremiah.)
9. Lucy, born May 25, 1765; md. Amos Wheeler and had 13 children.
10. Elias, 2nd, -----.

#### Fifth Generation

MARY HOLMES was born August 9, 1745, doubtless in Stonington, and died Sept. 12, 1809. This date of her death was given in the records of all three of her sons. She married John Brown, Junior, "both of Stonington," on July 2, 1767. They were the parents of Rev. Clark Brown. For more about her see Brown Family Tree.

Note: Mary Holmes Brown's Bible is in possession of Mrs. A. N. Bush (Lulu Hughes Bush) of Salem, Oregon. It was sold by Mary's brother, Jabish Holmes, to her son, Captain John Brown, on Sept. 2, 1816. This John Brown was Rev. Clark Brown's bachelor brother, the sea cap-





tain, who accompanied Tabitha Brown to Oregon in 1846. The Bible has been handed down in the Pringle family.

Note: In his record written in longhand, Clark Brown gives the names of the 13 children of Amos Wheeler and Lucy Holmes. Lucy Holmes was a sister of Clark Brown's mother, Mary Holmes.

The thirteen children were: Amos, Nancy, Lucy, Jeremiah Halsey, Gordon, Polly, Silas Holmes, Eliza Prentice, Harriet, Francis, Emeline, Frances, all born between 1734 and 1810.

Clark Brown seems to have been especially fond of his Wheeler cousins, as they are the only ones whose record he gives.

\* \* \* . \* \*

### THE MAYFLOWER ANCESTRY OF CLARK BROWN'S MOTHER, MARY HOLMES

Note: For the sake of arranging the generations in chronological order, Governor Carver and his daughter, Elizabeth, are here given, but it should be observed that they do not properly belong in this line unless the White Bible is authentic. There is, however, no reason to doubt the accuracy and authenticity of this Mayflower line beginning with John Howland, his wife, Elizabeth Tilley, and her father, John Tilley, regardless of the question as to who was the wife of Tilley.

#### First Generation

\*JOHN CARVER, first governor of Plymouth Colony and the first signer of the Mayflower Compact, represents the first generation of this line, if the White Bible is authentic, although it is said that some of those in authority in the Mayflower Society (1922) do not recognize the White Bible.

It is said that Governor Carver had married Katherine White, a sister of Roger White, and of Mrs. Robinson, wife of Rev. John Robinson of Leyden. (Pastor Robinson in a brief letter to Mr. John Carver, at their parting, said: "Now what shall I say or write unto you and your good wife, my loving sister.")

Katherine White Carver died June 1621, in Plymouth.

"Great confidence was reposed in Carver by the church in Holland. His being sent as their first and principal agent to England shows that he was a leading and trusted man among the Pilgrims, a fact which is confirmed by his being selected by Pastor Robinson as the individual to whom to address his parting letter to the congregation. Some passages seem to betoken that the burden of government was expected to rest on him, as it afterwards turned out." (Young's "Chronicles of the Pilgrims")

It will be seen in the list of names of men who were passengers on the Mayflower that there were eight persons in Governor Carver's family. We

---

\*"John Carver, sonne of James Carver, Lincolnshire, Yoeman."  
(White Bible.)





have no information as to how many were children, relatives, or servants.

Carver is mentioned as one of the party of men who landed on Dec. 6 from the Mayflower and went on the third exploration, the others being Standish, Bradford, Winslow, John Tilley, Edward Tilley, John Howland, Warren, Hopkins, Doty, Allerton, English, and some of the sailors.

John Carver was chosen as the first governor of Plymouth Colony, on November 11, 1620—the same day on which the Compact was signed.

On March 23, 1621, he was re-elected governor for the coming year—"A pious and well approved gentleman."

Of his part in the famous interview with Massasoit, we read the following: "After Captain Standish and one other had met the King at the brook with half a dozen musketeers, . . . they conducted him to a house . . . where we placed a green rug and three or four cushions; then instantly came our governor, with drum and trumpet after him, and some few musketeers. After salutations, our governor kissing his hand . . . and so they sat down.

"The Pilgrims entertained Massasoit, and gave him presents consisting of knives, a copper chain, and some English food. To Quadequina, brother of Massasoit, they gave a knife, a jewel to hang in his ear, and some English food. (Quadequina was also a chief. They are mentioned as 'The Two Kings' by early explorers.) A treaty of peace was then made with Massasoit. This treaty—the work of one day—being honestly intended on both sides, was kept with fidelity as long as Massasoit lived, but was later—1675—broken by Philip, his successor." (Young's "Chronicles.")

By the end of March, 44 of the Pilgrims had died, including 21 of the men who had signed the Compact, and Jasper Carver, a son of Governor Carver, Dec. 6. Before the arrival of the Fortune in November, six more died, including Governor Carver and his wife, making the whole number of deaths 50, and leaving the total number of survivors 50.

### CARVER

From Morton's Memorial. (Nathaniel Morton, nephew of Bradford)

"In the month of April in this year, their Governor, Mr. John Carver, fell sick and within a few days died, whose death was much lamented, and caused great heaviness amongst them, and there was indeed great cause. He was buried in the best manner they could, with as much solemnity as they were in a capacity to perform, with the discharge of some volleys of shot of all that bare arms.

"This worthy gentleman was one of singular piety, and rare for humility as appeared by his great condescendancy, when as this poor people were in great sickness and weakness, he shunned not to do very mean services for them, yea the meanest of them. He bare a share likewise of their labor in his own person, accordingly as their necessity required, who being one also of a considerable estate, spent the main part of it in this enterprise and from first to last approved himself—not only their agent in that first transacting of things, but also all along to be a pious, faithful and very beneficial instrument and now is reaping the fruit of his labor with the Lord.

"His wife, who was also a gracious woman, lived not six weeks after





him, she being overcome with excessive grief for the loss of so gracious a husband, likewise died.

"Governor Carver was taken sick in the field, while they were engaged in their planting. Many able pens have been employed in portraying his character."

According to the Manuscript Records of Plymouth Church, Gov. Carver had been one of the Deacons of the church in Leyden.

One of his grandsons, William, lived to the age of 102 years, and died at Marshfield, Oct. 2, 1760. About 1755 that descendant, his son, grandson, and great grandson, were all at the same time at work in the same field, while an infant of the fifth generation was within the house at Marshfield.

We take the following from "Chronicles of the Pilgrims:"

"Nothing is known of Carver previous to his appointment in 1617 as one of the agents of the church at Leyden. He had been one of a committee of two sent to England to make arrangements with the Virginia Company and with the government for the moving of their congregation to America, and for their religious liberty. Nor is anything known of his immediate descendants.

"It will be seen by the Compact that there were eight persons in his family. He lost a son Dec. 6. The name of Carver does not appear in the assignment of the lands in 1623, nor in the division of the cattle in 1627. Nor does it appear at any subsequent time in the annals of the colony. Many of the name are still living in various parts of the old colony. The town of Carver in Plymouth County will help to perpetuate it."

Carver died April 5, 1621, five months after arriving at Plymouth.

### Second Generation

ELIZABETH CARVER is said to have married John Tilley. For many years it was stated that John Howland, who accompanied Carver, had married his daughter Elizabeth. Bradford's History of Plymouth corrects this, and we know now that the father of Howland's wife was John Tilley. John Tilley was the sixteenth signer of the Mayflower Compact. The number given in his family is three. He brought his wife and one other person—supposedly a child. (Bradford says it was his daughter.)

The name of Edward Tilley appears in the Compact list just above that of John Tilley, and it is supposed that they were brothers. Both are mentioned as members of the party that went on the third exploration. It is stated that on this expedition two of the party were very sick soon after starting and that Edward Tilley almost swooned from the cold. Nothing further is known of Edward Tilley than that he brought his wife with him and had two other individuals in his family, probably his children, and died before the end of March.

John Tilley also died before the end of March.

There are records in Holland of a John Tilley, silk worker at Leyden, who married Bridget Van der Velde in 1615, and it is thought by some authorities—but others do not agree—that this was the second marriage





of John Tilley of the Mayflower, and that it was his second wife who died soon after their arrival in America.

It is known that John Tilley had a daughter, Elizabeth, who married John Howland. If the White Bible is authentic, he had also a daughter, Katherine, who was evidently named for her grandmother, Katherine White.

### Third Generation

ELIZABETH TILLEY married John Howland. Elizabeth was born in 1607 and was, therefore, 14 years old at the time of the death of Mr. and Mrs. John Tilley. Tradition says that she, Priscilla Mullins, and Mary Chilton were all adopted in the home of Elder Brewster, though it may have been that she lived for a time in the Carver home, which caused the erroneous belief that she was Carver's daughter.

It was Bradford's history, formerly a part of the library in the tower of Old South Church at Boston, but seized by British troops and later found in the library of the Bishop of London, 1855, which corrected the mistaken belief that John Howland had married the daughter of Governor Carver.

According to the old White Bible in possession of the son of Mr. S. W. Cowles, of Hartford, Conn., John Howland had married first, "Katherine Tilley, granddarter of Governor John Carver." "Sonne born" also The date of birth of the son, "Nov. ye 23, 1629," does not fit in with dates from other sources concerning John Howland's family, but the fact that the last figure of the date is dim in the fac-simile of the Bible entry leaves the question open to debate.

Katherine Tilley died and evidently Elizabeth Tilley was the second wife of John Howland. John was 15 or 16 years older than his wife, Elizabeth.

In 1627, according to the "Howland Homestead," John Howland's family consisted of himself, his wife Elizabeth, his son John and daughter Desire, who was named after Desire Minter, the faithful friend of Elizabeth Tilley. (This statement is verified by the list of names given at the time of the division of the cattle in 1627.)

"Elizabeth married John Howland about 1624. She was a woman of superior natural ability and earnest Christian faith, and a helpmeet indeed to the sturdy Pilgrim. She passed the closing days of her life with her daughter, Lydia Brown, at Swansea, where she died, according to the Swansea town records, Dec. 21, 1687, aged 80 years, which proves that she was but 13 years of age when she arrived at Plymouth."

(From "Howland Homestead.")

John Howland died Feb. 23 (or 25) 1672-3, aged over 80 years. His will dated May 29, 1672, names ten children—four sons and six daughters—as follows: "John Howland, my eldest sonne." Jabez, Isaac, Joseph, Desire Gorham, Hope Chipman, Elizabeth Dickenson, Lydia Browne, Hannah Bosworth, Ruth Cushman.

The children of John Howland and Elizabeth Tilley were:

1. DESIRE, born probably in 1625; md. Captain John Gorham, of Barnstable, son of Ralph Gorham, in 1643; d. Oct. 13, 1683.





2. John, b. Feb. 24, 1627; md. Mary Lee, of Barnstable Oct. 26, 1651.
3. Jabez, b. -----; md. Bethiah Thatcher. He served in King Philip's War. It was this son Jabez who owned the Howland House, which still stands in Plymouth. He lived there from 1667 to 1680 when he went to Bristol, R. I.
4. Hope, b. Aug. 30, 1629; md. John Chipman of Plymouth, 1646; d. Jan. 8, 1684.
5. Elizabeth, b. -----; md. first, Ephraim Hicks, Sept. 9, 1649; md. second, John Dickenson, July 10, 1651.
6. Lydia, b. -----; md. Major James Brown who was born in England in 1623. He was a Baptist and was one of the founders of Swanzey, 1663. His father settled in Rehoboth, 1635.
7. Ruth, b. -----; md. Thomas Cushman, Nov. 17, 1664.
8. Hannah, b. -----; md. Jonathan Bosworth, July 6, 1661.
9. Joseph, Lieut., b. -----; md. Elizabeth Southworth, Dec. 7, 1664. He was a large landholder, and was active in affairs of the town. He died Jan., 1704.
10. Isaac, b. Nov. 15, 1649; md. Elizabeth Vaughn; d. March 9, 1724.

#### Fourth Generation

DESIRE HOWLAND was the eldest daughter of John Howland and Elizabeth Tilley. She was born probably in 1625, and married in 1643, Captain John Gorham, son of Ralph Gorham of Plymouth. For more about Captain John Gorham see another page. He died at Swanzey, Mass., from a fever contracted on the expedition against the Narragansetts—"John Gorham of Barnstable." His wife, Desire, died at Barnstable, Mass., Oct. 13, 1683.

The children of Desire Howland and Captain John Gorham were:

1. Desire, b. April 2, 1644, at Plymouth; md. Capt. John Hawes, Oct. 7, 1661, and had 12 children.
2. TEMPERANCE, b. May 5, 1646, at Marshfield; md. Edward Sturges, Jr., 1663; d. March 12, 1713.
3. Elizabeth, b. April 2, 1648, at Marshfield.
4. James, b. April 28, 1650, at Marshfield.
5. John, b. Feb. 20, 1651 at Marshfield.
6. Joseph, b. Feb. 16, 1653, at Yarmouth.
7. Jabez, b. Aug. 3, 1656, at Barnstable; md. Hannah ----- (may have been Sturges). He was wounded in King Philip's War and afterward settled in Rhode Island.
8. Mercy, b. -----, 1658; md. George Denison, son of Captain George Denison, of Stonington, Conn., who commanded the New London County troops in King Philip's War, She d. Sept. 24, 1725.
9. Lydia, b. -----, 1661.
10. Hannah, b. -----, 1663.
11. Shuball, b. -----, 1667.





**Fifth Generation**

TEMPERANCE GORHAM was born at Marshfield, Mass., May 5, 1646. She married about 1663, Edward Sturges, Jr., who was born in 1642, at Yarmouth, Mass.

Temperance Gorham was the second wife of Edward Sturges, he having married her sister Elizabeth. See Sturges Tree. Temperance and Edward Sturges had five children who were named in the father's will: Joseph, Samuel, James, born 1668, Desire, and Edward. The date of birth of their daughter Fear is not known.

He died Dec. 3, 1678. His widow, Temperance (Gorham) Sturges, married second, Thomas Baxter, Jan. 27, 1679-80, at Yarmouth, and had three sons. She died at Yarmouth, March 12, 1713, or 15.

**Sixth Generation**

FEAR STURGES was probably the youngest child and was born probably about 1678 or '79. She married at Yarmouth on Nov. 21, 1698, Joshua Holmes, the Second, of Westerly, R. I. They made their home in Stonington, Conn. (See Holmes and Sturges Trees.)

Fear Sturges died at Stonington on June or Jan. 22, 1753.

Joshua Holmes, who was born Aug. 20, 1678, died at Stonington, Nov. 23, 1729. They had nine children; Joshua, JOHN, Abigail, Temperance, Thankful, Thomas, Mary, Bethiah, and Marvin. (For dates and marriages see Holmes Tree.)

**Seventh Generation**

JOHN HOLMES was born June 10, 1702, probably in Stonington. His first wife was Abigail Frink. The second was Mary Smith, of Groton, whom he married April 2, 1738. She died Jan. 26, 1744.

His third wife was Hannah Halsey of Southhampton, Long Island, whom he married Oct. 31, 1744.

The children of John Holmes and Hannah Halsey were: MARY, Eunice, John, Jabish, Silas, Elias, Lucretia, Jedediah, Lucy, and Elias, 2nd. (For dates see Holmes Tree.)

**Eighth Generation**

MARY HOLMES was born Aug. 9, 1745, and died Sept. 12, 1809. She married John Brown, Jr., "both of Stonington," on July 2, 1767. They were the parents of Rev. Clark Brown.

\* \* \* \* \*

**LETTER FROM MISS WHEELER**

From Miss Grace Denison Wheeler, Stonington, Connecticut, May, 1921:

Dear Mrs. Spooner:

Yours at hand and my book with White Bible reference has not been returned to me yet, as the man who has it is writing the history of Wes-





terly and uses much of my material. I will say about the Holmes matter that you are eligible to the Mayflower Society, as my father's History of Stonington with the Fear Sturges and Holmes line in it is accepted by the National Society of Mayflowers, and your papers will be accepted whenever you choose to send them in. Mr. Hill of Washington, Historian General of the National Society, is my friend. I have word direct from him.—with a book full of Holmes lines—that all papers are to be accepted that have Holmes blood. My father's book establishes the fact and he was connected with the Holmes family and could remember hearing from relatives the facts in the case.

Sincerely,  
GRACE D. WHEELER.

\* \* \* \* \*

## HOWLAND RELICS AND MEMORIALS

### THE OLD HOWLAND HOUSE

(From "The Howland Homestead.")

The famous old Howland House on Sandwich Street, Plymouth, formerly known as the Carver house, and built in 1667, is of historic interest as one of the oldest houses in America. It is said that no house now standing in Plymouth is more nearly associated with the Pilgrims than this one.

It was erected by Jacob Mitchell. He sold it to Jabez Howland, undoubtedly before the death of John Howland. The main room of the old house remains in nearly its original condition, and if its walls could speak, they would repeat the words of John and his wife, Elizabeth.

Davis in his "Ancient Landmarks of Plymouth," says: "Owned and occupied as it undoubtedly was by Jabez Howland before the death of his father and mother, it is fair to presume that its floors have been trodden by these two passengers of the Mayflower and its walls have listened to their voices. Let this ancient structure be added to the list of Pilgrim Memorials and share with the Rock our veneration and respect."

\* \*

### THE COAT OF ARMS

The Howland coat of arms dates back to 1584, when it was granted supposedly by Queen Elizabeth.

The heraldic description of the Howland coat of arms is as follows:

Argent, two bars sable; in chief three lions rampant of the second. Crest: A lion passant sable, ducally gorged or.

In ordinary English this means that the field of the shield is white (argent) with two horizontal bars of black (sable); the lions and the crest are also black. Sometimes the crest used is a leopard with a coronet of gold (or) about his throat, as in the engraving.

("The Howland Homestead")









#### HOWLAND HOUSE

Home of Jabez Howland, at Plymouth, Mass., built in 1667, restored in 1913. It is the last house left standing in Plymouth whose walls have heard the voices of the Mayflower Pilgrims.

Insert is Coat of Arms of the Howland family.





### THE HOWLAND SOCIETY

This society was organized at Plymouth, Mass., May, 1897, for the following purposes.

"To perpetuate the memory of our ancestors, John Howland and his wife, Elizabeth Tilley, who, braving the perils of the deep, were among that little band of Pilgrims who landed from the ship 'Mayflower' on Plymouth Rock, Dec. 21, 1620; to preserve and publish any manuscript relating to the families of John Howland and his wife, to erect and keep in good repair a memorial to their memory in the Pilgrim Church at Plymouth, to assist in prosecuting research in England and Holland to discover their ancestry; to preserve and acquire possession of the Howland House in Plymouth, and to endeavor to acquire a better knowledge of the causes which led them to emigrate to the new world."

\* \*

### THE PULPIT

The Memorial Pulpit to our ancestors has been placed in the Pilgrim Church at Plymouth, and a silver tablet upon it states that it is the gift of the descendants of John Howland.

\* \*

### THE MONUMENT

A monument erected at Rocky Nook, formerly in Plymouth, but now in the limits of Kingston, Mass., bears the inscription: "Here stood the home of John Howland and his wife, Elizabeth Tilley Howland, from 1638 until his death Feb. 23, 1673. Both were passengers in the ship 'Mayflower.' In grateful remembrance this land has been bought by their descendants, and this memorial erected upon the 300th anniversary of their landing at Plymouth, Mass., 1620-1920."

\* \* \* \* \*

### JOHN HOWLAND, MAYFLOWER PILGRIM

The earliest record we have of John Howland is the story of how he came very nearly being left behind in mid-ocean. He was about 28 years old at that time.

From "The Howland Homestead," Vol. 1, No. 1, Boston, July, 1911.

Bradford says of John Howland: "And as they lay at hull, in a mighty storme, a lustie younge man, called John Howland, coming upon some occasion above ye gratings, was, with a seele of ye ship, throwne into ye sea, but it pleased God yt he cougth hould of ye top saile halliards, which hunge overboard & ran out at length; he held his hould (though he was sundrie fadomes under water) till he was hald up by ye same rope to ye brime of ye waters, and then with a boat hooke and other means got into ye ship again & his life was saved. And though he was somewhat ill withit, yet he lived many years after and became a profitable member, both in ye church and in ye common welthe."





John Howland is mentioned by Nathaniel Morton in his "New England's Memorial" as follows:

Page 38—As the thirteenth signer of the Mayflower Compact.

Page 39—In the list of families: "John Howland of Governor Carver's family."

Page 40—In the third discovery, John Howland was in the party that went out from Cape Cod Harbor, together with Carver, Bradford, Winslow, Standish, Warren, Hopkins, Ed. and John Tilley, Clark, Coppin, Allerton, English, Doty, and four sailors.

Page 169—As assistant to Gov. Edward Winslow in 1633, together with Bradford, Standish, Alden, Done, Hopkins, and Gilson.

Page 175—As assistant to Gov. Thomas Prince in 1634, together with Bradford, Winslow, Standish, Collier, Alden, and Hopkins.

Page 177—At Kennebeck, in command of the company's trading vessel:

In the spring of this year, 1634, was a contest between some of the Plymouth people at Kennebeck and one Hoskin, who was there in a pinnace, and was ordered to leave the place, by the Plymouth people, as interfering with their exclusive right by their patent. Hoskin was killed, having first shot Moses Talbot, who was in the Plymouth vessel, commanded by John Howland, one of the magistrates.

In the sixth volume of the "Records of Plymouth Colony," is a minute narrative of the transaction.

John Alden, another of the magistrates, was also present, and being soon afterward at Boston, was obligated by the authority there to find surety not to depart the jurisdiction of Mass. without leave. "This we did," says Governor Winthrop, "that notice might be taken that we did disavow the said action, which was much condemned of all men, and which was feared would give occasion to the King to send a general governor over; and besides, had brought us all, and the gospel, under a common reproach, of cutting one another's throats for beaver."

Soon after, Mr. Bradford, Mr. Winslow, and Mr. Smith, pastor of the church at Plymouth, had a conference on the subject at Boston with Governor Winthrop, Mr. Cotton, and Mr. Wilson. It was debated whether Plymouth Colony had an exclusive right of trade at Kennebeck, and if they had, whether "in point of conscience, they might take away or hazard any man's life, in defense of it." Their right appeared to be good, and, it was urged, Hoskin was the aggressor. The Plymouth conferees, however, acknowledged "that they did hold themselves under guilt of the Sixth Commandment, in that they did hazard men's lives for such a cause, and did not rather wait to preserve their right by other means."

John Howland and John Alden were both assistants to Governor Prince at the time of the above incident and had evidently gone on the trip to trade with the Indians for beaver skins. The affair apparently did not injure their standing in the colony, as both were re-elected the following year, 1635, to be assistants to Governor Bradford.

Page 376—Division of Land: "The falles of their grounds which came first over in the Mayflower, according as their lots were cast, 1623.





The number of acres to each one. . . . .

These live on the south side of the brooke to the woodward."

John Howland 4

Gilbard Winslow 1

Stephen Hopkins 6

Samuel Fuller, Jr., 3.

Page 382—Division of Cattle: At a public Court held May 22, 1627, it was concluded by the whole company, that the cattle which were the company's, to-wit, the cows and the goats, should be equally divided to all the persons of the company; and so kept until the expiration of 10 years after the date above, and that every one should well and sufficiently provide for his own part, under penalty of forfeiting the same.

Upon which agreement they were equally divided by lot, . . . . . and so the lots fell as followes: Thirteen persons being apportioned to one lot.

The fourth lot fell to John Howland and his company; joined to him his wife.

2. Elizabeth Howland.

8. Priscilla Alden.

3. John Howland, Jr.

9. Elizabeth Alden.

4. Desire Howland.

10. Clement Briggs.

5. William Wright.

11. Edward Dotey.

6. Thomas Morton, Jr.

12. Edward Holdman.

7. John Alden.

13. John Alden, Jr.

To this lot fell one of the four heifers, came in the Jacob, called Rag-horn.

Page 389—Bonds: During this year, 1627, Mr. Allerton went again to England, as agent for the plantation, and returned the next spring. His principal business at this time, was to ratify and confirm the bargain made in the preceding year with the adventurers (the "Merchant Adventurers" of London). He carried with him bonds for the amount stipulated to be paid. Those bonds were separately given by Gov. Bradford, William Brewster, Miles Standish, Isaac Allerton, Samuel Fuller, Edward Winslow, John Jenny, John Alden, and John Howland, 200 pounds each, in behalf of the company.

These nine persons, from the responsibility which they thus laudably assumed, for the good of the plantation, were denominated the undertakers.

Page 392—Purchasers: When Governor Bradford and his eight associates had assumed responsibility for the company's debts, they entered into an agreement with the rest of the company, to hire the trade of the colony for six years, "and for this," says Governor Bradford, "with the shallop called the Bass-boat and with the pinnacle, with the stock in the storehouse, we, (July 1627) undertake to pay the 1800 pounds, with all other debts, bring over for them 50 pounds a year in hose and shoes, sell them corn at six shillings a bushel, and at the end of the term, return the trade to the colony."

Those who engaged in that contract were called "Purchasers." The eight first purchasers were Governor Bradford, Winslow, Prince, Standish, Brewster, Alden, John Howland, and Allerton.

Page 403—Purchasers Mentioned Again: In 1640 Governor Bradford surrendered to the Freemen, the patent of the colony, which had been taken





in his name, reserving three tracts described in the instrument of assignment, for the "Purchasers or Old Comers." The Purchasers, or Old Comers, are thus described in the assignment of the patent. "The said William Bradford and those first instruments, termed and called in sundry orders upon public record the Purchasers, or Old Comers, . . . . . whereby they are distinguished from other Freemen and inhabitants of the said corporation." (Then follows a list of the names of the Purchasers, including John Howland.)

Page 421—His Son Joseph: John Howland's son, Lieut. Joseph Howland, married Elizabeth, only child of Thos. Southworth.

Page 424—Arthur Howland, a nephew of John Howland, is mentioned as marrying Elizabeth, daughter of Governor Thomas Prince.

(End of references from Morton's Memorial.)

From Young's "Chronicles of the Pilgrims:"

The Plymouth Colony Records say: "He, John Howland, was an ancient professor of the ways of Christ; one of the first comers, and proved a useful instrument of good, and was the last of the male survivors of those who came over in the Mayflower in 1620, and whose place of abode was Plymouth." (John Alden, of Duxbury, outlived him 15 years.)

Howland died in 1672, at Rocky Nook, in Kingston, aged 80. He had four sons and six daughters, some of whose descendants are still living in the Old Colony and in R. I. (1841.)

A genealogy of the family written by one of them, the venerable John Howland, President of the R. I. Hist. Society, is inserted in Thacher's "Plymouth," page 129. See Farmer's Gen. Register of First Settlers of N. E.; Mitchell's Bridgewater, p. 379; Hutchinson's Mass. 11: 456, 462.

In "Records of the Town of Plymouth," published by order of the town in 1889, John Howland is mentioned as follows:

Page 7—One of a committee of four for the court, April, 1641.

Page 17—Member of a company to report at Jones River in case of alarm, June 1644.

Page 19—At a Towne Meeting holden 21, Nov., 1644. The townsmen agreed that five men should be chosen to make the rate for the payment of the public officers, and the lot fell upon Mr. John Howland, Mr. Wm. Paddy, M. Kempton, J. Dunham, and Thos. Cushman. The rate they made 5£. 5s.

Page 20—A list of names of 77 men (John Howland's name 7th) presumably those present at the town meeting of Dec., 1646, as the preceding paragraph states: "It was agreed that whosoever comes not to ye towne meeting being thereunto warned at ye time appoynted shall forfeit to ye townes use for every such defalte 12d. except he have a sufficient and lawful excuse."

Page 22—Dec., 1647. John Howland, member of a committee of five "to make the rate for common charges being 3£, and also 25£ for ye meeting house."

Page 24—Another long list of names, John Howland, second. Evidently those present at town meeting.

Page 28—Town meeting for Nov., 1648, Mr. Howland on committee as rater for the common charges.





Page 28—Meeting of "Townsmen of New Plymouth," May, 1649, among the committees chosen were:

Surveyors, Mr. Howland, Mr. Paddy, Mr. Willit.

Page 29—Town meeting, Nov., 1649, on committee of five as rater for the public charges.

Page 206—Feb., 1650, granted to Mr. Howland, 12 acres of meadow ground at Winnatuxett.

Page 31—Nov., 1650, rates for public charges again.

Page 31—March, 1650, member of a committee to have coats ready "to pay any Indian that shall kill a wolf . . . and for such as kill lesser wolves an axe or hatchet."

Page 32—On committee as rater for public charges again, Nov., 1651.

Page 33—A long list of names divided into groups for each "teame." "For Mr. Howland's Teame, William Spooner, Benj. Eaton, and Thos. Gray."

Page 36—March, 1651. A long list of names, including Mr. John Howland, of persons having an interest in land at Puncateesett, "over against Rhode Island."

Page 39—May 24, 1660, "a parcel or tract of land was granted unto Mr. John Howland, lying at a brooke within two miles or thereabouts of Winnatuxet meadow lying at or about the said brooke; granted by the towne unto the said John Howland, he, his heirs and assigns forever."

Page 46—In 1662, Mr. Howland desired a small hole or parcel of meadow near his land granted him formerly by the towne.

Page 62—Description of Mr. Howland's lots on Puncateesett Necke (Rhode Island) 1663.

Page 82—Selectman at a town meeting, 1665, Feb. One of five chosen by the Towne to be the Select Men for the Towne of Plymouth, and "empowered by the towne to call Towne Meetings as occasions may require and to take course about idle extravagant persons and to grant lands . . . as occasions of the yeare may require within our township."

Page 100—A long list of 98 names "of such as have voted in Towne Meeting," including Mr. John Howland (6th name) and his sons, Joseph and Jabez.

Page 104—"Measuring unto Mr. John Howland and Joseph Howland 10 acres of land granted by the town . . . at a place called Colchester, the said 10 acres is bounded on the northwest syde with a white oake tree . . and at the southwest end with a great cleft rocke having a little rocke standing close to him," June 13, 1668, per William Crow, Surveyor. Also "measured unto Mr. John Howland 50 acres of upland at a place called Colchester, and it adjoins unto the land that the said Howland and his son Joseph bought." . . . . June 13, 1668, per me, William Crow, Surveyor.

Page 108—Feb., 1668. At a towne meeting held at the meeting house at Plymouth the 15th day of Feb., 1668:

The names of those who were found to be townsmen of Plymouth according to the above said order, which relates unto the time of the establishment of the Towne of Plymouth and the bounds thereof set by the court which was in the yeare 1640. Then follows the list of names, including John Howland and his sons, Joseph and Jabez. John Howland's





name was fifth, preceded by Prince, Southworth, Bradford, and Elder Cushman.

Page 123—Mr. Howland, the governor, Wm. Crow, and Joseph Howland were appointed a committee to view a small piece of land . . . to set a warehouse on, Aug. 30, 1671.

Note: The above is the last appearance of Mr. John Howland's name in the town records. He died Feb. 23, 1672, aged 80 years.

\* \*

Howland's older brother, Arthur, lived at Duxbury, whose son (Arthur) married Elizabeth, daughter of Governor Prince.

John Howland lived and died at Rocky Nook, near Plymouth town. Later his son, Lieut. Joseph Howland, lived at the same place.

His sons, Lieut. Joseph, afterward Capt. Joseph, and Jabez—especially the former—are frequently mentioned in the town records after the death of their father.

All through the "Plymouth Town Records," John Howland is constantly referred to as "Mr." John Howland, which in those times was a title of courtesy and respect. It is noticeable that in a long list of seventy or eighty names of men, scarcely half a dozen were prefixed with "Mr.", yet John Howland's name was, as were the names of Winslow, Bradford, and Prince.

It is also noticeable that John Howland was invariably near the head of the list. In the Mayflower Compact (where the name was thirteenth of forty-one) he stood farther down the list than anywhere else.

One commentator states that the Mayflower Compact signatures were, for the most part, in the order of precedence—which would seem to be illustrated by Governor Carver's signature first, and those of Doty and Leister (servants to Stephen Hopkins) at the end of the list.

Several authors state that he, Howland, was considered a member of Governor Carver's family. (This statement is made by Nathaniel Morton in his memorial written in 1669, who was a nephew of Governor Bradford and had Bradford's manuscript before him.)

Just what John Howland's status in the Carver family was, is hard to determine, as he has been variously mentioned as a man in Carver's employ and as son-in-law, or relative. At the time of the Pilgrims' arrival it was necessary to distribute the single men among the different families, in order to build as few dwellings as possible; this may have been the reason for placing him with the Carver family.





## JOHN HOWLAND'S WILL AND INVENTORY

(From the April 1900 issue of "The Mayflower Descendant," by permission of Mr. George Ernest Bowman, Editor.)

John Howland died at Plymouth, on the twenty-third of February 1672-3, and his will and inventory were recorded in the Plymouth Colony Wills and Inventories, Volume III, Part 1, pages 49 to 54.

The Last Will and Testament of mr John howland of Plymouth late Deceased, exhibited to the Court held att Plymouth the fift Day of March Anno Dom 1672 on the oathes of mr Samuell ffuller and mr William Crow as followeth

Know all men to whom these presents shall Come That I John howland senir of the Towne of New Plymouth in the Collonie of New Plymouth in New England in America, this twenty ninth Day of May one thousand six hundred seaventy and two being of whole mind, and in good and prfect memory and Remembrance praised be God; being now grown aged; having many Infeirmities of body upon mee; and not Knowing how soon God will call mee out of this world, Doe make and ordaine these prsents to be my Testament Containing herein my last Will in manor and forme following:

I Will and bequeath my body to the Dust and my soule to God that Gave it in hopes of a Joyfull Resurrection unto Glory; and as Concerning my temporall estate, I Dispose therof as followeth:

Item I Doe give and bequeath unto John howland my eldest sonne besides what lands I have alreddy given him, all my Right and Interest To that one hundred acres of land graunted mee by the Court lying on the eastern side of Taunton River; between Teticutt and Taunton bounds and all the appurtenances and priviledges Thereunto belonging, To belonge to him and his heires and assignes forever; and if that Tract should faile, then to have all my Right title and Interest by and in that last Court grant to mee in any other place, To belong to him his heires and assignes forever;

Item I give and bequeath unto my son Jabez howland all those my upland and Meadow That I now possesse at Satuckett and Paomett, and places adiacent, with all the annurtenances and priviledges, belonging therunto, and all my right title and Interest therein, To belong to him his heires and assignes forever.

Item I give and bequeath unto my son Jabez howland all that my one peece of land that I have lying on the southsyde of the Mill brooke, in the Towne of Plymouth aforesaid; be it more or lesse; and is on the Northsyde of a feild that is now Giles Rickard's senir To belonge to the said Jabez his heires and assignes forever;

Item I give and bequeath unto Isacke howland my youngest sonne all those my uplands and meddowes Devided and undivided with all the appurtenances and priviliges unto them belonging, lying and being in the Towne of Middlebery, and in a tract of Land Called the Majors Purchase neare Namassakett Ponds; which I have bought and purchased of William White of Marshfeild in the Collonie of New Plymouth; which may or shall appeer by any Deed or writing that is Given under the said Whites hand





all such Deeds or writings Together with the aforementioned prticulars To belonge to the said Isacke his heires and assignes forever.

Item I give and bequeath unto my said son Isacke howland the one halfe of my twelve acree lott of Meddow That I now have att Winnatucsett River within the Towne of Plymouth aforesaid To belonge to him the said Isacke howland his heires and assignes forever.

Item I Will and bequeath unto my Deare and loveing wife Elizabeth howland the use and benifitt of my now Dwelling house in Rockey nooke in the Township of Plymouth aforesaid, with the outhousing lands, That is uplands and meddow lands and all appurtenances and priviledges therunto belonging in the Towne of Plymouth and all other Lands housing and meddowes that I have in the said Towne of Plymouth excepting what meddow and upland I have before given to my sonnes Jabez and Isacke howland During her naturall life to Injoy make use of and Improve for her benifitt and Comfort;

Item I give and bequeath to my son Joseph howland after the Decease of my loving wife Elizabeth howland my aforesaid Dwelling house att Rockey nooke together with all the outhousing uplands and Meddowes appurtenances and priviledges belonging therunto; and all other housing uplands and meddowes appurtenances and priviledges That I have within the aforesaid Towne of New Plymouth excepting what lands and meadowes I have before Given To my two sonnes Jabez and Isacke; To belong to him the said Joseph howland To him and his heires and assignes for ever;

Item I give and bequeath unto my Daughter Desire Gorum twenty shillings

Item I give and bequeath unto my Daughter hope Chipman twenty shillings

Item I give and bequeath unto my Daughter Elizabeth Dickenson twenty shillings.

Item I give and bequeath unto my Daughter Lydia Browne twenty shillings

Item I give and bequeath unto my Daughter hannah Bosworth twenty shillings

Item I give and bequeath unto my Daughter Ruth Cushman twenty shillings

Item I give to my Grandchild Elizabeth howland The Daughter of my son John howland twenty shillings

Item my will is That these legacies Given to my Daughters, be payed by my exequitrix in such species as she thinketh meet:

Item I will and bequeth unto my loveing wife Elizabeth howland, my Debts and legacies being first payed, my whole estate: viz:

lands houses goods Chattles; or any thing else that belongeth or appertaineth unto mee, undisposed of be it either in Plymouth, Duxburrow or Middlebery or any other place whatsoever; I Doe freely and absolutely give and bequeath it all to my Deare and loveing wife Elizabeth howland whom I Doe by these prsents make ordaine and Constitute to be the sole exequitrix of this my Last will and Testament to see the same truely and faithfully prformed according to the tenour thereof;





In witnes wherof I the said John howland senir have heereunto sett my hand and seale the aforesaid twenty ninth Day of May, one thousand six hundred seaventy and two 1672

Signed and sealed in the  
prsence of Samuell ffuller  
William Crow

John howland  
And a seale

\* \*

A trew inventory of all the goods Cattles and Chattles and Lands of Mr John howland lately Deceased taken and aprised by Elder Thomas Cushman Serjeant Tinkham and William Crow the third of March Anno Dom 1672 and exhibited to the Court held att Plymouth the fift of March 1672-3 on the oathe of mrs Elizabeth howland widdow as followeth

In the outward cr fier Rome

|   | £ | s  | d  |
|---|---|----|----|
| Impr 1 muskett 1 long Gun 1 Cutlas 1 belt, att                                  | 2 | 10 | 00 |
| Item 1 Chimney Iron barr 2 paire of pot hangers                                 |   | 09 | 00 |
| Item 1 fier shovell 1 paire of tonges 1 paire of Cob irons                      |   | 07 | 00 |
| Item 1 frying pan 1 smoothing box and Irons                                     |   | 05 | 06 |
| Item 1 adds 2 axes 1 mortising axe 1 hoe  |   | 11 | 06 |
| Item 3 augers 1 pikaxe  |   | 05 | 00 |
| Item 1 hammer 1 paire of Pincers 1 Drawing knife<br>1 splitting kniffe          |   | 02 | 00 |
| Item 2 Cow bells 1 old Chaine, and Divers peeces of old<br>Iron Aules and a box |   | 05 | 00 |
| Item 2 press hookes 1 paire of sheep sheers 2 sickles                           |   | 04 | 00 |
| Item 1 pruning Instrument 1 peece of steele                                     |   | 02 | 00 |
| Item 2 staples 1 peec of a Chaine   |   | 01 | 06 |
| Item 2 staples 4 peeces of a chaine   |   | 01 | 06 |
| Item 1 Dagger three knives 2 paire of sissers<br>1 paire of stilliyards         |   | 06 | 00 |
| Item 1 padlock 1 thwart saw 3 wedgds 1 ploughshare                              |   | 10 | 00 |
| Item 3 Iron potts 1 paire of pothooks 1 Iron kettle                             | 1 | 06 | 00 |
| Item 2 brass kittles 1 warming pan  | 1 | 15 | 00 |
| Item 1 skimer 1 ladle 1 sawsse pan 1 brasse skillett                            |   | 04 | 06 |
| Item 6 pewter platters 3 basons 3 small pewter things                           | 1 | 07 | 00 |
| Item a quart pot 1 candlesticke 1 beer bowle                                    |   | 05 | 00 |
| Item 3 porringers 1 Dram cupp 1 Tunell  |   | 03 | 00 |
| Item 2 salt sellers 2 chamber potts 7 spoones                                   |   | 10 | 00 |
| Item 1 Iron candlesticke 1 latten pott 1 Ironsockett                            |   | 02 | 00 |
| Item 1 shove Iron 2 washers 2 old sikles and old Iron                           |   | 02 | 00 |
| Item 4 earthen potts 1 pan and 1 Jugg and earthen ware                          |   | 02 | 00 |
| Item 1 hatchell   |   | 05 | 00 |
| Item 1 great bible and Annotations on the 5 books of Moses                      | 1 | 00 | 00 |
| Item mr Tindalls workes mr Wilsons workes 7 more bookes                         | 1 | 00 | 00 |
| Item 3 wheelles 1 cherne 1 straning Dish  |   | 13 | 00 |
| Item 3 cheesfatts 11 trays 1 kimnell  |   | 05 | 06 |
| Item 3 pailles six tubbs 1 ladle 1 cheese ladder                                |   | 14 | 06 |
| Item trenchers Roleing pins and some smale things                               |   | 02 | 00 |





|      |  | £  | s  | d  |
|------|--|----|----|----|
| Item | 3 Chaires stooles old barrells 3 Cushens |    | 07 | 00 |
| Item | 3 beer vessells                          |    | 04 | 00 |
|      |  | 16 | 06 | 00 |

## In the Inward Rome or bedchamber

his wearing apparell

|      |  |    |    |    |
|------|--|----|----|----|
| Item | 3 hatts  |    | 16 | 00 |
| Item | 3 great coates                                   | 2  | 00 | 00 |
| Item | 1 suite of cloth - - - - -                       | 3  | 00 | 00 |
| Item | 1 serge suite - - - - -                          | 1  | 10 | 00 |
| Item | 1 homespon suite and wastcoate                   |    | 15 | 00 |
| Item | 1 suite - - - - -                                |    | 12 | 00 |
| Item | old clothes                                      |    | 06 | 00 |
| Item | 2 red wastcoates - - - - -                       | 1  | 05 | 00 |
| Item | 6 paire Stokes                                   | 1  | 00 | 00 |
| Item | 1 Jackett and one paire of Mittens               |    | 13 | 00 |
| Item | 1 holland shirt - - - - -                        |    | 12 | 00 |
| Item | 4 shirts   |    | 18 | 00 |
| Item | 4 holland capps 4 Dowlis capps and 4 other capps |    | 10 | 00 |
| Item | 2 silke Neckclothes                              |    | 07 | 06 |
| Item | 1 paire of bootes 2 paire of shoes               | 1  | 00 | 00 |
|      |  | 15 | 11 | 00 |

## In the said Rome

|      |  |    |    |    |
|------|--|----|----|----|
| Item | 4remnants of clothe                                |    | 19 | 00 |
| Item | 2 yards of serge - - - - -                         |    | 10 | 00 |
| Item | 3 yards $\frac{1}{2}$ of carsey                    | 1  | 15 | 00 |
| Item | 4 Dozen of buttons $\frac{1}{2}$ 10 skines of silk |    |    |    |
|      | 3 yards of Manchester                              |    | 04 | 00 |
| Item | 17 yards of fflax and cotton cloth att             | 2  | 11 | 00 |
| Item | 1 peece of fine Dowlis                             |    | 08 | 06 |
| Item | 1 remnant of lincye woolsey                        |    | 08 | 00 |
| Item | about 16 yards of several remnants of homade       |    |    |    |
|      | Cloth vallued att - - - - -                        | 3  | 10 | 00 |
|      |  | 10 | 05 | 06 |

## In the aforesaid Inward Roome

|      |   |   |    |    |
|------|---|---|----|----|
| Item | 1 pound of woollen yerne                  |   | 03 | 00 |
| Item | 1 paire of sheets - - - - -               | 1 | 05 | 00 |
| Item | 2 paire of sheets                         | 1 | 10 | 00 |
| Item | 1 paire of sheets 1 halfe sheet - - - - - | 1 | 10 | 00 |
| Item | 1 paire of sheets att                     |   | 10 | 00 |
| Item | 1 paire of holland pillowbeers - - - - -  |   | 08 | 09 |
| Item | 3 pillowbeers                             |   | 06 | 00 |
| Item | 2 paire of pillowbeers - - - - -          |   | 15 | 00 |
| Item | 1 Table cloth and 7 napkins               |   | 13 | 00 |
| Item | 10 towells - - - - -                      |   | 07 | 00 |
| Item | 4 smale Table clothes                     |   | 04 | 00 |
| Item | 2 smale pillowbeers                       |   | 01 | 06 |





|   | £ | s  | d  |
|---|---|----|----|
| Item 1 Table and 2 formes                                     |   | 10 | 00 |
| Item 1 cobbert and a framed chaire                            |   | 08 | 00 |
| Item 4 chest and one settle - - - -                           | 1 | 00 | 00 |
| Item 1 bedsted and box and coard                              |   | 12 | 00 |
| Item 1 seifing trough and 2 seives                            |   | 04 | 00 |
| Item 1 glass 2 glass bottles 2 earthen potts                  |   | 03 | 00 |
| Item 1 wineglass gallipotts and spectacles                    |   | 02 | 00 |
| Item 2 paire of coards one bed cord 1 fishing line            |   | 05 | 06 |
| Item some hobnails and twelvepeny nailes                      |   | 02 | 00 |
| Item 5 peeces of Dresd lether one peece of taned lether       |   | 06 | 00 |
| Item a smale prcell of hemp and hopps                         |   | 02 | 00 |
| Item 3 or 4 basketts 1 brush 1 file                           |   | 01 | 00 |
| Item Cotton woole about a Dozen pound - -                     |   | 12 | 00 |
| Item 3 old caske  |   | 02 | 00 |
| Item 1 feather bed and bolster 3 great and two smale pillowes | 5 | 00 | 00 |
| Item 5 blankets   | 3 | 15 | 00 |
| Item 1 rugg and one blanket                                   | 1 | 15 | 00 |
| Item 1 blanket att - - - - -                                  |   | 15 | 00 |
| Item in reddy mony  | 1 | 19 | 00 |
| Item a smale prcell of powder shott and bulletts              |   | 3  | 00 |
| Item 1 Inkhorn  |   |    | 06 |

---

24 14 03

## In the uper Roome or Chamber

|   |   |    |    |
|---|---|----|----|
| Item 1 feather bed bolster and pillow                       | 4 | 00 | 00 |
| Item 2 blanketts and a Rugg                                 | 1 | 05 | 00 |
| Item 1 woole or fflocke bed 2 feather bolsters and a pillow | 2 | 00 | 00 |
| Item 2 blanketts  |   | 15 | 00 |
| Item 1 bedstead cord and box                                |   | 10 | 00 |
| Item 1 prcell of sheeps woole about fifteene pound          |   | 15 | 00 |
| Item a prcell of feathers about 15 or 16 pound              |   | 15 | 00 |
| Item a cupple of old hogsheds and an old candlesticke       |   | 02 | 00 |
| Item 20 bushells or therabouts of Indian corne              | 3 | 00 | 00 |
| Item 4 bushells of Mault or therabouts                      |   | 16 | 00 |
| Item 4 bushells of Rye or therabouts - - -                  |   | 14 | 00 |
| Item 6 bushells of wheat or therabouts                      | 1 | 07 | 00 |
| Item 3 peckes of pease or therabouts                        |   | 02 | 00 |
| Item 2 bushells and a halfe of barly or therabouts          |   | 10 | 00 |
| Item 2 ffliiches of bacon and 1 third of a barrell porke    | 2 | 00 | 00 |
| Item 1 halfe of a barrell of beeff 2 empty barrells         |   | 15 | 00 |
| Item 15 pound of Tallow and Candles                         |   | 07 | 06 |
| Item 34 pound of butter and lard - - - -                    |   | 17 | 00 |
| Item 14 pound of sugare                                     |   | 07 | 00 |
| Item 1 halfe hogshed  |   | 03 | 00 |
| Item 1 pad 1 pillian 1 bridle 1 sheepskin - -               |   | 05 | 00 |
| Item 6 pound of Tobacco 1 pecke of beans                    |   | 04 | 00 |
| Item 1 grindstone and handles 1 ffan                        |   | 09 | 00 |
| Item 8 baggs 15s old Iron 1 shilling                        |   | 16 | 00 |

---

22 14 06





|  |   | Cattle |    |    |
|--|---|--------|----|----|
|  |   | £      | s  | d  |
| Item   | 2 mares and one colt  | 3      | 00 | 00 |
| Item   | 4 oxen 4 cowes  | 24     | 00 | 00 |
| Item   | 2 heiffers and 3 steers of three years old                                    | 12     | 10 | 00 |
| Item   | 2 two yeare old heiffers 2 yearling calves                                    | 3      | 10 | 00 |
| Item   | 13 swine  | 4      | 15 | 00 |
| Item   | 45 sheep young and old  | 15     | 00 | 00 |
| Item   | the one halfe of a paire of Iron bound wheeles<br>and cart 12 bolts 2 shakles | 2      | 02 | 06 |
| Item   | 1 paire of hookes and a staple  |        | 01 | 06 |
| Item   | 1 bullockes hyde  |        | 14 | 00 |
| Item   | a cannooe   |        | 05 | 00 |
|  |   | 65     | 18 | 00 |
| Debts Due to the Testator  |   |        |    |    |
| ffrom John Branch of Marshfeild att 2 severall payments<br>the sume of |   | 8      | 00 | 00 |
| Edward Gray 1 barrell of salt  |   |        | 12 | 00 |
| Item a Debt Due from a friend  |   |        | 10 | 00 |
|  |   | 9      | 02 | 00 |
| Brought from the other side  |   | 155    | 09 | 03 |
|  |   | 164    | 11 | 03 |
| Debts owing by the Testator  |   |        |    |    |
| To Elder Thomas Cushman  |   |        | 15 | 00 |
| To Thomas Cushman Junir  |   |        | 05 | 00 |
| To John Clarke   |   |        | 10 | 06 |
| To Edward Gray   |   |        | 08 | 03 |
| To William Crow  |   |        | 02 | 00 |
| To John Gorun  |   | 1      | 12 | 00 |
| To two or three smale Debts about<br>ffunerall charges                 |   |        | 02 | 00 |
| Debts Deducted   |   |        | 3  | 08 |
|  |   |        | 02 | 02 |
| The totale of the estate prissed                                       |   | 157    | 08 | 08 |

Wee find that the Testator Died possessed of these severall pcells of land following:

Impr his Dwelling house with the outhousing uplands and meddow belonging therunto lying att Rockey nooke in the Towne of New Plymouth

Item a pcell of meddow att Joneses river meddow

Item the one halfe of a house and a pcell of meddow and upland belonging therunto lying and being att Colchester in the aforesaid Townshipp

Item a pcell of meddow and upland belonging therunto lying neare Jones s river bridge in the Towne of Duxburrow

Item one house and 2 shares of a tract of land and meddow that





lyeth in the Town of Middleberry that was purchased by Captaine Thomas Southworth of and from the Indian Sachem Josias Wampatucke

Item 2 shares of a tract of Land Called the Majors Purchase lying neare Namassakett ponds

pr nos

Thomas Cushman senr  
Ephraim Tinkham senr  
William Crow

\* \* \* \* \*

### THE ANCESTRY OF JOHN HOWLAND

For many years the descendants of John Howland in America had sought in vain to discover his ancestry in England. In 1879, several of his descendants subscribed a sum of money to make a thorough research among the records in England and employed for this purpose Col. Joseph L. Chester, a barrister and noted antiquarian in London, England. The result of his investigations, as reported by Mr. L. M. Howland, was as follows:

"Col. Chester's investigations show that the surname Howland is found in no other county in England than Essex and originally in no other locality in that county except Newport, Wicken, and their immediate vicinity.

"At the time of the birth of John Howland the Pilgrim, it appears that there were several distinct families by the name of Howland in England who were all in some way connected. The head of the line was John Howland, of Newport Pond, in the county of Essex, whose will was proved April 12, 1550.

(Then follows an account of four Howland families, including a Bishop and two members of the nobility.)

"Just at the close of the investigations of Col. Chester, when the funds with which he had been furnished were exhausted, he found another family of Howlands, consisting of the following sons: Humphrey, citizen and draper of London, whose will was proved July 10, 1646; George, of St. Dunstan's in the East, London; also Arthur, John, and Henry. These last three brothers in the order named, were to receive by Humphrey's will, dated May 28, 1646, £8, £4, £4, out of the debt due the testator Humphrey, by Mr. Ruck of New England.

"There is some proof that these brothers, Arthur, John, and Henry, whose names appear in the records of Plymouth Colony, were the American ancestors of the Howland family, and perhaps the strongest evidence is found in the fact that John Ruck was living in Salem, Mass., at this time. Savage refers to him as 'John Ruck of Salem, son of Thomas, born in England, about 1627.'

"It is plain that Mr. John Ruck owed £16 to Humphrey Howland, who willed it to his brothers then in Plymouth. . . . Doubtless these Howland lads were of the Pilgrim band who had their headquarters for awhile at Scrooby in England, and, in the spring of 1608, went to Amsterdam, where





they resided a year, when most of them removed to Leyden, 22 miles distant. Here they remained until they emigrated to New England. Their social life in England is unknown, but it is fair to presume that the Pilgrim Community at Leyden was made up of members representing all the different classes of English life, bound together by a common religious faith, regardless of differences in education, culture, and social standing." (From "The Howland Homestead.")

Annie Howland, widow of Humphrey, was executrix of her husband's estate. She was buried at Barking, County Essex, England, Dec. 20, 1653.

Henry Howland married Mary Newland, who died June 17, 1674. His will was dated Nov. 28, 1670, proved March 8, 1671.—(Boston Transcript, Oct. 1922.)

\* \* \* \* \*

### JOHN HOWLAND

John Howland of the Mayflower held to the original faith of the Puritans during his life, and was a member of the Orthodox Church till his death. Arthur and Henry were Quakers. Many of their descendants for many generations were, and some are yet, members of the Friends' Society. On the other hand, no descendant of John (the first) has been found who was of that sect.

John Howland, the thirteenth signer of the Mayflower Compact, was 28 years of age when he came to America, and according to Prince, was a member of Governor Carver's family. It is probable that Carver, seeing elements in Howland's character that made him confident that he would become a valuable addition to the Pilgrim Colony, advanced him the money needed for the passage to the New World. He thus became attached to the family of Governor Carver. Attention is called to the fact that John Howland signed the compact in the cabin of the Mayflower before such men as Hopkins, the Tilleyes, Cooke, Rogers, and Priest, which does not indicate that he was a servant. In any event, he soon proved to be one of the most energetic and valuable members of the Colony, and whenever there was any dangerous work to be done or expedition sent out, John Howland's name will be found among the party. . . . .

The frequency with which his name occurs in the Plymouth Records furnishes abundant evidence that he was one of the most energetic and efficient members of the Plymouth Colony. (From "The Howland Homestead.")





## THE WHITE BIBLE DATA

From "The Connecticut Magazine" of March 1899—"An Historic Bible," by Josephine Baker:

This old Bible was evidently carried from England to Holland, and then across the Atlantic more than once. In 1888, it came into the possession of Mr. Charles M. Taintor of Manchester, Conn., who collected odd books and especially old bibles. He made the acquaintance of Mr. S. W. Cowles, of Hartford, also a collector of old books. At this time—1888—Mr. Cowles had a copy of Peter Parley's "Recollections of a Life Time," which Mr. Taintor coveted, and for which he offered in exchange any one of five curious old bibles, then in his possession. One of the five bibles proved to be a large, square volume bound with a Prayer and Psalm Book, whose fly leaves and margins were much scribbled upon, but otherwise unblemished and entire.

This bible Mr. Taintor considered worth twelve dollars, and at length they traded: Mr. Cowles taking the square bible, and Mr. Taintor the Peter Parley and four dollars to boot. Mr. Cowles then locked the old bible in his book case and thought no more about it till, some months later, an article appeared in "The Hartford Daily Times," directing attention to a curious old bible owned by someone else, printed in 1574, or thereabouts, called a "Breeches Bible" from the fact that therein the first tailor-made suit is described after this fashion (speaking of Adam and Eve), "They sewed fig leaves together and made themselves breeches."

The Times article reminded Mr. Cowles of the old bible bought of Mr. Taintor, printed in 1588, and going to his book case he found that his bible was also a Breeches Bible and although not quite so old as the other, it had some marginal notes which he had never taken the trouble to decipher, but thought rather curious, so he took it to the Times office.

Then came the great discovery. Mr. Burr, an experienced antiquarian, saw at once from the various entries (scribblings) on fly leaves and margins, that this bible was what neither Mr. Cowles nor Mr. Taintor had suspected, a Mayflower Bible, of great value, in fact the greatest "find" in the state.

This fact Mr. Burr communicated to Mr. Cowles whose interest was instantly aroused, and he went to Manchester to see Mr. Taintor in order to ascertain when, and how, and where this bible came into his possession, only to be assured that he came too late, for the young man had recently died, and the secret of the bible, so far as he knew it, had died with him. Mr. Taintor, the father of the young man, knew nothing of the history of his son's books, and was sure that his son could not have been aware of the value of this bible,—otherwise he would not have offered it in exchange for the Peter Parley, nor have parted with it for any consideration.

. . . . . Neither Mr. Cowles nor any other person has been able to trace its ownership in the present century, beyond that of Mr. Taintor, nor any clue to its location beyond an impression which Mr. Cowles received from Mr. Taintor, that the book had not long been in his possession, and that he found it "up north—up the river, somewhere near Longmeadow, Mass."

There could be no doubt of the age or genuineness of this old book—the proof was on every page—and Mr. Burr for a short time set himself to decipher and untangle the faded entries, written by various hands.





lengthwise the margin of leaves or wherever on fly leaf or title page a vacant space could be found.

He then wrote an interesting description of the bible, which was printed in "The Daily Times," Sept. 12, 1894, quoting from margin and fly-leaf, announcing his belief that the book once belonged, according to the earliest entries, to William White, and that it came over in the Mayflower with William White and his wife Susannah, and was bequeathed by the latter to Elder William Brewster, whose name occurs again and again in connection with sundry dates and reflections. . . . .

These curious entries cover a considerable space of time, are written without order, by different hands, and seem to be in part a sort of diary of important occurrences.

The persistent declaration which had been handed down by the different branches of the Howland family to their descendants, and verified by Belknap, Thatcher, Prince, and other enthusiasts, that John Howland married the daughter of Governor Carver, was not questioned until the discovery of Governor Bradford's journal, in London, filched from the Old South Church, Boston, by British soldiers during the Revolution. This journal, written 30 years after the events described, avers that John Howland married the daughter of John Tilley. Later on he declares that Governor Carver left no children. This statement was incredulously and then reluctantly received by the descendants of John Howland.

But here in this old bible, on the margin of a page of the Book of Common Prayer, alongside the Scripture reading of the Burial Service, was found the solution of this irreconcilable difficulty; for there clearly written stands this entry:

"John Howland married Katharain Tilley, granddarter of John Carver, Governor of our Colony, apointed Anno Domini 1620 of Plymouth, now called New Plymouth."

Here then in a nut shell is the explanation of the long winded controversy. John Howland did indeed marry a Tilley, and she was not the daughter, but the granddaughter of John Carver, who, though he left no children, did, according to this entry, leave a grandchild, whose name not being Carver, easily slipped the memory of so busy and preoccupied a man as Governor Bradford, in describing events that were already a generation old.

It is said that discrepancies exist between the events described in this old bible, and the same events recorded in other documents, and that some of the dates given here disagree with sundry other dates which have been accepted as authoritative, and are therefore unreliable, but there is no evidence to support the belief that these discrepancies are due to other causes than a possible lapse of time between the occurrence and the recording of the events. It certainly shows that there was no collusion or comparison with other records, and they must have been written down by persons having knowledge of the events personally, or by then not very old traditions, and errors in dates are but the natural sequence of a dependence on the memory even for a short space of time.

On the outer margin of page 33 is recorded the marriage of William White and Susannah Tilley and the birth of Peregrine White on board the Mayflower in Cape Cod Harbor.





On page 41, left margin, is this entry: "Mr. William Brewster, his book, 1623, Anno Domini, from Mrs. Susannah White."

On page 38, is this: "Infant sonne born to John and Katherain Howland, yt six o'clock morning Nov. ye 23, Anno Domini 1629."

On page 48: "This book is the property of William White and his wife Susanna who embarked on board the Mayflower from Plymouth, England. We read with great comfort on board ye shipe Lyon the promises we find in this book."

On page 48: "We took this book with our company on board ye ship Lion 1632. Returned yt to William Brewster for Mr. William White."

Page 49: "And was made the property of William Brewster, for his estate. His book—1622-3." . . . . "Brought back to New Plymouth in Dauntless Ship."

Page 50: "William White, his booke 1608." (Probably is the oldest entry in the Bible.)

Page 55: "At Amsterdam, Holland, April Anno Domini 1608." . . . . "Leyden, Holland, March 1609."

Page 61: "John Carver, Sonne of James Carver, Lincolnshier, Yeoman, called by ye grace of God Governor of our Colony Dec. ye 10th, 1620 for one year."

Page 57: "Landed yt Plymouth December ye 11, 1620."

Some of the pages have scribblings and drawings, some of which are doubtless the work of children, one a crude drawing labelled "Peregrine."

Page 89: "The Speedwell was a Small Ship and turned backe."

Page 56: "William White sailed from Plymouth in ye Ship Mayflower ye 6th day of September Anno Domini 1620, Nov. ye 9th came back to the harbor called Cape Cod."

Nearly all the entries are of a yellowish brown ink, but a few are in black or faded black. The dates are according to the old style.

This bible was evidently taken to England two or three times, and, according to the entries, it was brought back to this country on the ship "Lyon" in 1632. After this there are no entries indicating its ownership until 1666, which date occurs in connection with the Randalls and Thomas Edridge.

The next dates are in connection with the Burdetts and range from 1696 to 1743, the latter date probably representing a time when it was in their possession in London, England. From that time to 1813 there is no recorded date. And from the time that Thomas Corser of Bridgnorth had it in 1823 its record is a blank until 1888. It is hoped that some solution as to its history and its whereabouts meanwhile, may be found. It is a unique and interesting book, being the only one, so far as we know, containing anything of similar nature.

(Note: The article from which the above paragraphs have been taken is fully illustrated with many photographs of the Bible pages and margins. Some of the entries can be very easily read.)





### LETTER FROM MRS. McCLURG

Custom House, Stonington, Connecticut, June 1922.

Dear Mrs. Spooner: I am glad to know so many times a Howland. I am in the Mayflower Society, through the Tilley and John Howland, through Mercy Gorham only.

The Connecticut Magazine is all the proof Miss Wheeler has—and the Howland faction won't accept it yet. It is based on the entry that John Howland on such a date "married Katharain Tilley granddaughter of Gov. Carver." You will find that facsimile.

Mr. Cowles who owned the White Breeches Bible, gave me all his photographs of the entries. I have them in Colorado Springs—my winter home.

You may imagine my surprise on coming east to find Mr. Cowles dead, the son to whom the Bible was left, dead—his widow and the Bible both disappeared.

I am looking for two things: to find that Bible, and subject its ink and paper to expert tests as to age; to find in Essex (probably near Newport) a Carver-Tilley marriage, or it might be in Leyden.

There are many clues and corroborative data in that Bible—nothing direct except what I quote regarding Carver. I have scant health, time and money for the search (we are writing the history of Westerly, R. I.) but great enthusiasm, and if I succeed will tell you all about it—but it may be a long time.

I am glad to have heard from you.

Sincerely,  
VIRGINIA McCLURG.

\* \* \* \* \*

### THE GORHAM FAMILY

The name Gorham was formerly De Gorham. It is said that the family came originally from La Fanniere, in Maine, on the border of Brittany, France.

#### First Generation

JAMES GORHAM, of England, is the first ancestor of this line. He lived probably in Northamptonshire, but we have no definite data concerning him.

#### Second Generation

RALPH GORHAM of Plymouth was born in 1575, at Benfield, or Benefield, England. He came to New England before 1637, and died at Plymouth, Mass., in 1643.

#### Third Generation

CAPTAIN JOHN GORHAM was baptized at Benfield, Northamptonshire, England, Jan. 28, 1621. He came with his father, Ralph, to America, and settled in Plymouth as early as 1637. He married Desire Howland, 1643.

John Gorham was made lieutenant of the Plymouth forces in 1673, and





in 1675 was made captain. He had been surveyor of highways and also deputy to the General Court. On the expedition against the Narragansetts in the winter of 1675-6, "John Gorham of Branstable" was in command of one of the Plymouth Colony companies. He took part in "the great swamp fight" on Dec. 19, 1675. It was at this time that he contracted a fever from which he never recovered. He died at Swanzey, Mass., on Feb. 5, 1676. His wife, Desire Howland, died at Barnstable, Mass., Oct. 13, 1683. They were the parents of Temperance Gorham, and grandparents of Fear Sturges who married Joshua Holmes.

Land that was granted to Captain John Gorham in Narragansett Township, No. 7, is now Gorham, Maine.

\* \* \* \* \*

### CAPTAIN JOHN GORHAM, OF BARNSTABLE

From "New England's Memorial," by Nathaniel Morton, 1826, written in 1669. (Nathaniel Morton was a nephew of Governor Bradford and had Bradford's manuscript before him.)

When the war against Philip began in June 1675, a full statement was made by Plymouth Colony of the conduct of Philip, and of their proceedings and it was resolved that the war on their part was just and necessary.

The celebrated expedition against the Narragansetts, who had favored Philip, was in the winter. One thousand men were raised by order of the Commissioners of the United Colonies for this important service. (The estimated population of New England at this time was "not less than 50,000.")

Rhode Island, though not a member of the Union, agreed, and their prompt aid was often given at critical times.

Six companies from Massachusetts Colony, five from Connecticut, and two companies from Plymouth Colony which were under Major Bradford, were raised. One of these two companies was in command of Capt. Gorham. Gov. Winslow was Commander-in-Chief. (Josias Winslow, was a son of Gov. Edward Winslow, and Major Wm. Bradford a son of the first Gov. Bradford.) This army, the largest New England had seen, went in the depth of a severe winter, against the foe. The attack on Dec. 19 was completely successful.

A day of fierce fighting, from which the Narragansett nation never recovered, cost the Indians 700 fighting men, and 300 fatally wounded.

The English lost 85 killed, including five of their captains, and about 150 wounded.

The troops burned the Indians' wigwams within the stronghold, which left them without a shelter after the battle. For this reason they (the English) were compelled immediately to perform a severe march of sixteen or eighteen miles in a cold and stormy night to Wickford. This march was distressing to the wounded men and many of them died on the way, or soon afterward.

John Gorham, of Barnstable, who was captain of one of the Plymouth Colony companies, was seized with a fever and died on the expedition.

Note: Plymouth Court granted one hundred acres of land at Papaquash Neck, Bristol, for war service, to the heirs of Captain John Gorham. (See the last part of the account of Thomas Stanton's sons.)





## THE STURGES FAMILY TREE

### First Generation

JOHN STURGES of Woodnesborough, England, is supposed to have been the father of Edward Sturges, Senior.

### Second Generation

EDWARD STURGES, Senior, (if he was the son of the above John Sturges) was born Jan. 30, 1613-14. He was one of the first settlers in Yarmouth, Mass. He was married first in 1640. His wife is said to have been Elizabeth, daughter of Thomas and Anna Hinckley. She was baptized Sept. 20, 1617, at Harrietsham, County Kent, England, and died in 1679. His second wife was Mary Rider, a widow. As she had no children, it is Elizabeth Hinckley from whom this line is traced.

Edward Sturges was born in Northamptonshire, England. He came to America in 1634, landing at Charlestown, Mass., and settling at Yarmouth. In 1663 he was sent as deputy to the General Court, and again in 1666-7. He was selectman in 1667 and 1670. He died in Oct. 1695, aged 81 years.

Besides his son EDWARD, it is known that he had two daughters, Sarah and Hannah, who married Gorhams.

(Taken in part from "Edward Sturges and His Descendants," by R. F. Sturges.)

### Third Generation

EDWARD STURGES, Junior, was born at Yarmouth, Mass., (on Cape Cod) in 1642. He lived first at Yarmouth, and later at North Stonington, Connecticut. He married first, Elizabeth, and second, Temperance Gorham, about 1663. Temperance was born at Marshfield, Mass., May 5, 1646. Temperance and Edward Sturges had the following children: Joseph, Samuel, James, born 1668, Desire, Edward, FEAR.

Edward Sturges died Dec. 3, 1678. His widow married Thomas Baxter, Jan. 27, 1679-80, and had three sons. She died March 12, 1713, or 15, at Yarmouth.

### Fourth Generation

FEAR STURGES married Joshua Holmes, Nov. 21, 1698, at Yarmouth. She died June, or January, 22, 1753. They had nine children. (See the Holmes Family Tree.)

\* \* \* \* \*

## THE HALSEY FAMILY TREE

From "Thomas Halsey and His Descendants in America," by Jacob L. Halsey and Edmund D. Halsey, 1895:

Thomas Halsey the immigrant was an Englishman, the main facts of whose life are authentically known. His line has been traced in England back to 1512 and apparently to 1458. English bearers of the name have been found as early as 1189. But we have no proof connecting any of





these with the line of Thomas Halsey. Thomas was of Hertfordshire and they were of Cornwall.

Note: The name is said to have been written in early times, Hawse, and later, Halse.

\* \*

### The Halseys in England

Omitting conjecture, "What we know for a certainty is what is recorded by Cussans"—that the family "has been settled at Great Gaddesden for many generations." He says the earliest mention of them "is contained in a deed bearing the date 10th July 1458 (now in possession of Thomas Frederick Halsey, Esq., M. P., of Gaddesden Place) where Richard Halsey was a party on behalf of the parishoners to an agreement whereby the prior of King's Langley covenanted to pay the poor of Great Gaddesden ten shillings annually."

In 1559, the year in which the parish records begin, four families of the name were living at Great Gaddesden—Halsey of the Parsonage, Halsey of the Wood, Halsey of North End, and Halsey of the Lane.

Cussans adds that on the 20th March, 1520, Thomas Cooper, prior of King's Langley, leased to John Halsey and William Halsey, his son, the rectory of Great Gaddesden for a term of 20 years, and, by another indenture, dated Dec. 24, 1529, Elizabeth, prioress of the monastery of Our Lady and St. Margaret of Dartford, and Richard, prior of the Friars, preachers of King's Langley, jointly leased the same to William Halsey for 31 years, John, his father, to have the benefit of the ten years unexpired of the former lease.

In the reign of Henry VIII the more solid family foundation was laid. On the dissolution of the religious houses, the rectory coming to the Crown, the King, on March 12th, 1545, granted the rectory to William Halsey, alias Chamber. Since that time the estate has continued in the family and is now vested in Thomas Frederick Halsey, Esq., M. P. William Halsey, at the time of the grant, was described as "of the Parsonage." Here at the Parsonage the family continued to live for some generations after the grant. Great Gaddesden lies a short distance from the Parsonage and derives its name from the river Gade, which rises near the village. The village is as old as the time of the Conqueror, and the church belonged to the period of 1280. It is about 28 miles from London.

Descendants of William Halsey for 350 years have continued to live on this Hertfordshire estate. About 1773 Thomas Halsey, the great grandfather of Thomas Frederick, built the stately residence since occupied by his descendants. There are 3,000 acres.

John Halsey, a descendant of William, received knighthood. Others of the family have been distinguished.

The four generations in England immediately preceding our Thomas Halsey were:

#### First Generation

JOHN HALSEY of the Parsonage is mentioned in 1512 as witness to a deed now belonging to Thomas Frederick Halsey, Esq., M. P.

In a lease of the Rectory, dated March 20, 1520, he is named as the father of William Halsey.





### Second Generation

WILLIAM HALSEY, son of John of the Parsonage, executed his will on May 14, 1546. It was proved on July 2 of the same year and mentions his wife, Alice, whose will, dated Aug. 28, 1557, was proved on Dec. 2 of that year.

### Third Generation

WILLIAM HALSEY, the second son of William and Alice, is mentioned in the will of each parent and was buried in Great Gaddesden, May 16, 1596. His wife was Anne-----whom he married at Great Gaddesden, Dec. 3, 1559. His will is dated Jan. 21, 1596, and was proved the following June.

### Fourth Generation

ROBERT HALSEY, the third son of William and Anne, married Dorothy, daughter of Wm. Downer of Linsdale, Buckinghamshire. He was buried at Great Gaddesden, Oct. 12, 1618. His will dated Oct. 5 was proved on Nov. 4 of the same year. His wife was buried Sept. 23, 1620, and her will was proved at St. Albans.

Triamore Halsey, a brother of Robert, was buried in St. Margaret's Church, Westminster, Sept. 16, 1630, where twelve years before had been buried Sir Walter Raleigh and where also lies Caxton, England's first printer.

\* \*

### The Halseys In America

#### Fifth Generation

THOMAS HALSEY, the immigrant, was the fourth son of Robert and Dorothy whose children were fourteen in number.

The eldest, William, was baptized in 1590 and died in 1637, the year that Thomas is known to have been living at Lynn, Mass. From William is descended Thomas Frederick Halsey.

The second brother was Duncomb, a mercer in London, who died before 1633.

The third brother was James, a graduate of Clare College, Cambridge, who became rector of St. Alphage, London, in the chancel of which he was buried on March 12, 1641.

To William and James was granted on Jan. 22, 1633, the coat of arms.

Our Thomas Halsey was born at the Parsonage and was baptized in the church Jan. 2, 1592. From this we assume that his birth occurred near the end of 1591. This was the age of Spencer, Shakespeare, Bacon. Elizabeth had been on the throne for 32 years. Thomas' father died in 1618 and his will made mention of Thomas as did Thomas' uncle who died in 1633.

Thomas in 1621 was living in Naples, Italy. Through what circumstances he went there we do not know. From his father's estate he had received some part of his inheritance and the same spirit of adventure or enterprise which afterwards took him to the New World may account for his Italian sojourn. England was interested in Italy at that time; inter-



CHAPTER I

THE first of the most important events in the history of the world is the birth of the human race. It is a subject which has attracted the attention of all ages and all nations. The origin of the human race is a subject which has attracted the attention of all ages and all nations.

CHAPTER II

THE second of the most important events in the history of the world is the development of the human mind. It is a subject which has attracted the attention of all ages and all nations. The development of the human mind is a subject which has attracted the attention of all ages and all nations.

CHAPTER III

THE third of the most important events in the history of the world is the establishment of the human race. It is a subject which has attracted the attention of all ages and all nations. The establishment of the human race is a subject which has attracted the attention of all ages and all nations.

THE fourth of the most important events in the history of the world is the progress of the human race. It is a subject which has attracted the attention of all ages and all nations. The progress of the human race is a subject which has attracted the attention of all ages and all nations.

CHAPTER IV

THE HISTORY OF THE

CHAPTER V

THE fifth of the most important events in the history of the world is the decline of the human race. It is a subject which has attracted the attention of all ages and all nations. The decline of the human race is a subject which has attracted the attention of all ages and all nations.

THE sixth of the most important events in the history of the world is the extinction of the human race. It is a subject which has attracted the attention of all ages and all nations. The extinction of the human race is a subject which has attracted the attention of all ages and all nations.

THE seventh of the most important events in the history of the world is the resurrection of the human race. It is a subject which has attracted the attention of all ages and all nations. The resurrection of the human race is a subject which has attracted the attention of all ages and all nations.

THE eighth of the most important events in the history of the world is the final destiny of the human race. It is a subject which has attracted the attention of all ages and all nations. The final destiny of the human race is a subject which has attracted the attention of all ages and all nations.

ested in her poetry and romance, in her art and history. How long Thomas stayed in Italy we do not know, but before coming to America he had engaged in trade in London as a mercer and this appears to have been after the Italian visit, rather than before it. We have a pleasing souvenir of his sojourn in Italy in the letter written to Wm. Halsey, his brother, the original of which is in possession of Thomas Frederick Halsey, M. P.

Note: A copy of the long official letter conferring the coat of arms is in the Halsey book. Thomas Frederick Halsey said that the coat of arms would naturally belong to descendants of Thomas the immigrant too, as it is likely that he would have been mentioned along with his two brothers had it been certain that he was alive.

Note: A facsimile of the letter that Thomas Halsey wrote from Italy to his brother in England is in the Halsey book. It is a well written letter, with his individual, artistic signature—like those written in America later. (He was educated at Oxford University, according to Cyclopædia of American Biography.)

#### Fifth Generation (Continued)

Thomas Halsey, the immigrant, mercer of London, was baptized Jan. 2, 1592. He was living at Naples, Aug. 10, 1621. In 1637 he was living at Lynn, Mass., where he owned 100 acres of land. He was one of the founders of the town of Southampton, Long Island, having gone there with a company from Lynn in 1640. This was the first English town in New York. There was no other Halsey among the settlers there. Thomas Halsey was a delegate to the General Court at Hartford, Conn., 1664. He joined the remonstrance Feb. 15, 1670. On Nov. 1, 1676, he was named in the patent of confirmation.

In a list found in the town records of 1657 of inhabitants living on the west side of Main Street, he is described as living in a certain house. His will dated July 28, 1677, is recorded in Book of Wills, New York County. He died at Southampton, Aug. 27, 1678.

He married first, before 1627, Phoebe-----. She was murdered by two Pequot Indians in 1649. He married second, July 25, 1660, Ann Johnes, widow of Edward Johnes.

#### Sixth Generation

THOMAS HALSEY, Second, eldest child of Thomas and Phoebe, was born probably about 1627. He was mentioned in records of Southampton March 7, 1644, when he was enrolled among those sixteen years old and over, in a whaling war. In 1657 he was living among "Eastern Men," probably at Mecox. His will was signed 1688, Aug. 3, disposing of his property, amounting to £248.15s. The date of his death is not known. He was not living Sept. 15, 1698. Mr. Isaac C. Halsey says he was buried in Hay Grand graveyard in Bridgehampton, L. I. With his wife he joined in dividing his property between her and their children. His wife was Mary-----, who left a will dated Dec. 18, 1699, and died Dec. 20, 1699.





### Seventh Generation

JEREMIAH, eighth child of Thomas II and Mary, was born Sept. 7, 1667. He lived in Bridgehampton. He died Dec. 29, 1737, aged 72. His gravestone still stands in Mecox, near the ocean east of Mecox bay. His will dated Dec. 20, 1733, with codicil, proved in 1737, is recorded in Book 13 of Wills, New York County, page 303. In this he gives his lands to his sons Nathan and Elijah, with legacies to his wife Deborah and his daughters Experience and Abigail. He adds, "The rest of my children have received their portion already. The piece of cloth serge, my best leather breeches, and my silver shoe buckles, all these I give to Elijah."

He married first Ruth-----, born 1668, and died Dec. 19, 1717, according to her monument in the Mecox cemetery. He married second Deborah-----.

(End of quotation from Halsey book.)

### Eighth Generation

JEREMIAH HALSEY, Second, was the eldest son of Jeremiah, First. He was born in Bridgehampton, about 1690. He married first, Nov. 25, 1721, Mary Conkling of East Hampton, New York. She was from the same family as Senator Roscoe Conkling. Jeremiah Halsey married second, Hannah-----. He died at Bridgehampton in 1768.

### Ninth Generation

HANNAH HALSEY married, as his third wife, John Holmes, on Oct. 31, 1744. They were the parents of Mary Holmes who was mother of Rev. Clark Brown. For the names of their children see the Holmes Family Tree.

Note: Rev. Clark Brown says in his pedigree that Jeremiah Halsey, Senior, married Anna Wheeler. He says, also, that Jeremiah Halsey, Junior, married Mary Conkling, but does not mention a second marriage. This indicates that it was Mary Conkling (not Hannah-----) who was mother of Hannah Halsey, and was great grandmother of Clark Brown.

\* \* \* \* \*

### THE NAPLES LETTER OF THOMAS HALSEY

Loving Brother: I commend me to you with desire to hear of your health. You may hereby understand that I have given orders to my brother Duncomb Halsey to receive of you the ten pounds due to me the 29th September next A. D. 1621. And in regard that I cannot myself be with you to receive the same and that I am uncertain when it shall please God to call me for England, I have thought good to give my brother Duncomb Halsey a letter of attorney and by virtue thereof he may give you a general acquittance for all such money as I have received or that he shall receive of you for my use, and as you have made good payment to me of all such moneys as have been due to me, so it is my desire that you



ORIGINAL ARTICLES

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, PUBLISHED WEEKLY, 535 N. Dearborn Ave., Chicago, Ill. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, May 2, 1912, under post office number 384,000, at Chicago, Ill., under special agreement of post office. Accepted for mailing at special rate of postage provided for in Act of October 3, 1917. Postage paid at Chicago, Ill., and at additional mailing offices. Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 N. Dearborn Ave., Chicago, Ill. 60610. Copyright, 1918, by American Medical Association. All rights reserved. Printed at the Chicago Press, Chicago, Ill.

Published by the American Medical Association, 535 N. Dearborn Ave., Chicago, Ill. 60610. Entered as second-class matter, May 2, 1912, under post office number 384,000, at Chicago, Ill., under special agreement of post office. Accepted for mailing at special rate of postage provided for in Act of October 3, 1917. Postage paid at Chicago, Ill., and at additional mailing offices. Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 N. Dearborn Ave., Chicago, Ill. 60610. Copyright, 1918, by American Medical Association. All rights reserved. Printed at the Chicago Press, Chicago, Ill.

ORIGINAL ARTICLES

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, PUBLISHED WEEKLY, 535 N. Dearborn Ave., Chicago, Ill. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, May 2, 1912, under post office number 384,000, at Chicago, Ill., under special agreement of post office. Accepted for mailing at special rate of postage provided for in Act of October 3, 1917. Postage paid at Chicago, Ill., and at additional mailing offices. Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 N. Dearborn Ave., Chicago, Ill. 60610. Copyright, 1918, by American Medical Association. All rights reserved. Printed at the Chicago Press, Chicago, Ill.

ORIGINAL ARTICLES

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, PUBLISHED WEEKLY, 535 N. Dearborn Ave., Chicago, Ill. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, May 2, 1912, under post office number 384,000, at Chicago, Ill., under special agreement of post office. Accepted for mailing at special rate of postage provided for in Act of October 3, 1917. Postage paid at Chicago, Ill., and at additional mailing offices. Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 N. Dearborn Ave., Chicago, Ill. 60610. Copyright, 1918, by American Medical Association. All rights reserved. Printed at the Chicago Press, Chicago, Ill.

ORIGINAL ARTICLES

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, PUBLISHED WEEKLY, 535 N. Dearborn Ave., Chicago, Ill. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, May 2, 1912, under post office number 384,000, at Chicago, Ill., under special agreement of post office. Accepted for mailing at special rate of postage provided for in Act of October 3, 1917. Postage paid at Chicago, Ill., and at additional mailing offices. Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 N. Dearborn Ave., Chicago, Ill. 60610. Copyright, 1918, by American Medical Association. All rights reserved. Printed at the Chicago Press, Chicago, Ill.

should have a general discharge to your own contentment. And I hope that the said acquittance given by my brother Duncomb Halsey will be of as good force and virtue as though it were in my own handwriting.

I understand that there is some money due to me by you and given me by my mother. How much it is I know not but what it is I desire you to pay it to my brother D. Halsey and he shall give you discharge for the same. I am sorry that I cannot be with you to give you the discharge which I ought, but I think my letter of attorney, made to my brother Duncomb Halsey, will be of force for him to make you a full discharge. If not when it shall please God to send me for England I will be ready to give you an acquittance of what you shall think needful.

I have been in this place about 3 months and here do intend to remain for sometime if God send me health, this place being very healthful to live in but the condition of the people very bad. Yet, if a man can avoid giving of offense, he may live quiet.

News I have not worth writing; therefore I omit to enlarge, I entreating you to remember my best love to my sister. With my commending to all my brothers and sisters with you I commend you to the protection of the Almighty, and rest.

Your Loving Brother,  
THOMAS HALSEY.

From Naples  
this 18th of August Anno 1621.

Note: This letter was written to Mr. William Halsey at his parsonage of Great Gaddesden, Hertfordshire, England. The original letter was in possession of Thomas Frederick Halsey, M. P., in 1895. A facsimile of the letter is published in the book "Thomas Halsey and His Descendants in America," by J. L. and E. D. Halsey.

The official letter conferring the coat of arms is also given in the Halsey book.







#### GRAVE OF DOCTOR JOSEPH MOFFATT

Upper center is picture of grave of Doctor Joseph Moffatt, surgeon in the Revolution, and father of Tabitha Moffatt who became the wife of Reverend Clark Brown. The grave is in the old cemetery at Brimfield, Mass. The picture shows the original footstone; the original headstone, lying flat on the ground; and the new headstone erected recently by a descendant.

Lower left is an unusual picture. It is of the original or old headstone as it lies on Doctor Moffatt's grave, and was taken by resting the camera on the new headstone and pointing the lens downward. The picture was taken by C. C. Spooner for this book. Words and their arrangement on the old stone appear on facing page.

Lower right shows the old footstone.





## ANCESTRY OF TABITHA MOFFATT

---

1. William Moffatt—Mehitable-----.
  2. Joseph Moffatt—Mary-----.
  3. Dr. Joseph Moffatt—Lois Haynes.
  4. Tabitha Moffatt—Rev. Clark Brown.
- 
1. -----Haynes—Alice-----.
  2. Walter Haynes—Elizabeth-----.
  3. John Haynes—Dorithy Noyes, daughter of Peter Noyes.
  4. Peter Haynes—Elizabeth Reed (or Rice).
  5. Peter Haynes, Second—Love Sherman.
  6. Lois Haynes—Dr. Joseph Moffatt.
  7. Tabitha Moffatt—Rev. Clark Brown.

\* \* \* \* \*

## EPITAPH OF DR. JOSEPH MOFFATT

Doct. Joseph  
Moffatt's Grave.

He died August 12. n.  
A. D. 1802. Aet. 64.

The wages of sin  
is death

Stop here my friend  
& be admonished  
from the grave. Con-  
sider that you are  
bound to Eternity.  
Your time on earth  
is short. Give not rest  
unto your soul until  
you become Spiritually  
acquainted with

Jesus Christ, the Resurrection  
and the Life.

Note: This inscription has been copied on the new headstone with the arrangement of the lines slightly changed.





**DR. JOSEPH MOFFATT'S WILL**

In the name of God, Amen. I, Joseph Moffatt, of Brimfield in the County of Hampshire, physician, being sick and weak, but of sound mind, memory, and understanding, and considering the uncertainty of this transitory life, do make, publish and declare this my last will and testament in the manner and form following, to wit:

First of all, I give and bequeath unto my loving wife, Lois Moffatt, the sum of two hundred dollars and all my household furniture, and her wearing apparel, my mare, and cow, and ten sheep.

Also, I give and bequeath unto Lewis Moffatt, my son, the sum of one hundred and fifty dollars, to be paid him by my executrix within six years after my decease.

Also, I give and bequeath unto my son Joseph Moffatt, all my medical books and instruments and medical desk. Also I give devise and bequeath unto him and his heirs one hundred acres of land lying in the Town of Lovisa, and County of Luzerne and State of Pennsylvania to be equal in goodness with my land lying in said county after my sons Lewis and Chester have taken the five hundred I have willed to them, provided my son Joseph will go and settle and live upon the same land within the space of eight years from this time, he paying the contingent charges that may arise upon the same land.

Also, I give and bequeath unto my son Willis Moffatt the sum of one hundred and fifty dollars to be paid him by my executrix within six years after my decease.

Also, I give and bequeath unto my son Chester Moffatt two hundred and fifty dollars to be paid him by my executrix within six years after my decease.

Also, I give and bequeath unto my son Alvin Moffatt the sum of four hundred dollars to be paid him by my executrix within six years after my decease. I also give and bequeath unto him, the said Alvin, ten sheep.

Also, I give devise and bequeath unto my sons Lewis Moffatt and Chester Moffatt their heirs and assigns five hundred acres of land lying in said County of Luzerne to be taken by them out of my lands lying in said County of Luzerne, such as they shall choose, and to be equally divided between them.

Also, I give devise and bequeath unto my said sons, Lewis, Willis, Chester, and Alvin all the residue and remainder of my lands lying in said County of Luzerne to hold to them and their heirs and to be equally divided between them and my daughter Tabby Brown, wife of the Rev. Clark Brown.

Also, I give and bequeath unto my sons Joseph Moffatt, Willis Moffatt, and Lewis Moffatt, all the household furniture that belonged to my first wife, their mother, that is now in my possession, to be equally divided between them.

Also, I give and bequeath unto all my said sons my wearing apparel to be equally divided between them.

I hereby authorize impower and direct my executrix to sell my part of the mill house and land lying in Wilbraham in the County of Hampshire for the payment of my debts and expenses, and I hereby authorize her to give a deed in her own name of the same.



THE JOURNAL OF THE

1. The first of the three...  
2. The second of the three...  
3. The third of the three...  
4. The fourth of the three...  
5. The fifth of the three...  
6. The sixth of the three...  
7. The seventh of the three...  
8. The eighth of the three...  
9. The ninth of the three...  
10. The tenth of the three...  
11. The eleventh of the three...  
12. The twelfth of the three...  
13. The thirteenth of the three...  
14. The fourteenth of the three...  
15. The fifteenth of the three...  
16. The sixteenth of the three...  
17. The seventeenth of the three...  
18. The eighteenth of the three...  
19. The nineteenth of the three...  
20. The twentieth of the three...  
21. The twenty-first of the three...  
22. The twenty-second of the three...  
23. The twenty-third of the three...  
24. The twenty-fourth of the three...  
25. The twenty-fifth of the three...  
26. The twenty-sixth of the three...  
27. The twenty-seventh of the three...  
28. The twenty-eighth of the three...  
29. The twenty-ninth of the three...  
30. The thirtieth of the three...  
31. The thirty-first of the three...  
32. The thirty-second of the three...  
33. The thirty-third of the three...  
34. The thirty-fourth of the three...  
35. The thirty-fifth of the three...  
36. The thirty-sixth of the three...  
37. The thirty-seventh of the three...  
38. The thirty-eighth of the three...  
39. The thirty-ninth of the three...  
40. The fortieth of the three...  
41. The forty-first of the three...  
42. The forty-second of the three...  
43. The forty-third of the three...  
44. The forty-fourth of the three...  
45. The forty-fifth of the three...  
46. The forty-sixth of the three...  
47. The forty-seventh of the three...  
48. The forty-eighth of the three...  
49. The forty-ninth of the three...  
50. The fiftieth of the three...

And all the rest and residue and remainder of my worldly goods and effects whatsoever I give devise and bequeath unto my loving wife, Lois Moffatt, and I hereby nominate and appoint the said Lois Moffatt executrix of this my last will and testament, hereby revoking all former will and wills by me heretofore made.

In witness whereof I have hereunto set my hand and seal this fourteenth day of July in the year of our Lord One thousand eight hundred and two.

JOSEPH MOFFATT. (Seal)

Signed, sealed, published and declared by the above named Joseph Moffatt, as and for his last will and testament in the presence of us who have hereunto subscribed our names as witnesses thereto, in the presence of the testator and in presence of each other.

ABNER MORGAN.  
JOSEPH BLODGET.  
SALLY BROWN.

\* \*

Commonwealth of Massachusetts.

By the Hon. Samuel Henshaw, Esq., Judge of the Probate of Wills, and for granting letters of administration on the estates of persons deceased, having goods, chattels, rights, or credits in the County of Hampshire, within the Commonwealth aforesaid.

To all unto whom these presents shall come, Greeting:

Know ye that upon the day of the date hereof, at Springfield in County aforesaid, the instrument hereunto annexed, purporting (to be) the last will and testament of Joseph Moffatt, late of Brimfield, deceased, who had while he lived, and at the time of his death, goods, chattels, rights or credits, in the County aforesaid, is presented before me and proved.

I do, therefore, by virtue of the power and authority to me given, in and by the laws of the Commonwealth aforesaid, approve and allow of the said instrument, as the last will and testament of the said deceased. And do commit the administration thereof in all matters concerning the same, and of the estate of the said Joseph whereof he died, seized and possessed, in the said County, unto Lois Moffatt, the executrix in the said will named, well and faithfully to execute the same, and to administer the estate of the said deceased, according thereunto: who accepts the said trust, and gives bond as the law directs for the due performance thereof.

In testimony whereof, I have hereunto set my hand and seal of office, the fifth day of October, Anno Domini, one thousand eight hundred and two.

SAMUEL HENSHAW.

Recorded Lib. S, Fol. 124,  
and compared per S. Hinckley, Register.

\* \*

Registry of Probate, Northampton, May. 20, A. D. 1885.

A true copy, Attest:

HUBBARD M. ABBOTT, Register.





### THE MOFFATT FAMILY TREE

We have very little information about the first Moffatts of this line in America. It is said that they were from Scotland.

#### First Generation

WILLIAM MOFFATT, born about 1660, was the progenitor of this Moffatt family in America. He was in Newbury, Mass., in 1686. His wife was Mehitable-----.

#### Second Generation

JOSEPH MOFFATT was born in 1703. He married Mary-----.

#### Third Generation

DR. JOSEPH MOFFATT was born in Brimfield, Mass., in 1738, and died there, Aug. 12, 1802, aged 64 years.

For more than forty years he practiced in Brimfield. He served as Town Clerk from 1779 to 1784, and as Representative to the General Court in 1782.

Dr. Moffatt served as Surgeon in the Revolution. He signed the Covenant and also served on important war committees. Numerous descendants have joined the D. A. R. on his name. His first wife was Margaret Bliss whom he married on June 3, 1762. She was born in 1740. They had four children: (Dates from Town Clerk of Brimfield.)

1. Lewis, born Sept. 17, 1764.
2. Tabitha, born Oct. 7, 1765; d. Feb. 19, 1769, aged three years.
3. Dr. Joseph, Jr., b. Aug. 5, 1769; md.-----; d. 1820, near Casenna, N. Y.; was buried at New Woodstock, N. Y.
4. Wyllis, b. Oct. 12, 1770. (A Willis Moffatt of Brimfield who married Sally Smith was perhaps this one.)

Dr. Moffatt's wife Margaret Bliss died Nov. 4, 1771, aged 31 years.

He married second, Lois Haynes, daughter of Peter Haynes, Dec. 10, 1772. They had four children:

1. Chester, born Mar. 29, 1775; md. Margaret----- Was living in 1855. (See reply to Brimfield Heroine Letter.) He had children named Mary, Marcus, and Miles. Lived in Claridon, Ohio.
2. Lois, b. July 11, 1776.
3. TABITHA, or Tabbe, b. May 1, 1780; md. Rev. Clark Brown.
4. Alvin, born Oct. 24, 1785.

#### Fourth Generation

TABITHA MOFFATT was born in Brimfield, Mass., May 1, 1780; married Rev. Clark Brown in Brimfield, Dec. 1, 1799; died in Salem, Oregon, May 4, 1858, aged 78 years, 3 days.



THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

## THE HAYNES FAMILY TREE

## Ancestry of Lois Haynes, Mother of Tabitha Moffatt

## First Generation

The Haynes Family came originally from Wiltshire, England. As to the parents of Walter Haynes, we have only the statement that WIDOW ALICE HAYNES of Semley, Wiltshire, is named as mother of Walter Haynes.

The following record is from the "New England Historical and Genealogical Register," Vol. 32, pp. 310-312.

## Second Generation

WALTER HAYNES was born in England, 1583, in the town of Sutton, Mandeville, Wiltshire. He owned, also, a house and outbuildings in the village of Shaston, situated on the Island of Purbeck, in the southeastern portion of Dorsetshire.

He with family and servants, arrived in Boston in 1638, in the ship Confidence. (In the same ship came Peter Noyes, yeoman, of Penton, County of Southampton, with his children and servants. See Savage, also Register, Vol. II, page 108).

Walter Haynes was a linen weaver, and was 55 years old when he came to this country. About a year after his arrival he with others removed from Watertown, Massachusetts, having obtained a grant for a township named Sudbury, where they settled Dec. 22, 1639. He was made a freeman in 1640, was representative in the years 1641, 44, 48, 51, and was one of the Selectmen of Sudbury for ten years. He died Feb. 14, 1665, aged 82 years. He is cited in Whitman's History of the Ancient and Honorable Artillery Company, page 97, according to the Haynes Genealogy printed in the Register.

Walter Haynes married Elizabeth-----. Nothing is known of his wife. The order of birth of their children is not known.

Their children were:

1. Thomas, died single.
2. Suffrance, md. Josiah Treadaway, of Watertown, and had children.
3. Mary, md. Thomas, son of Peter Noyes. Had no children.
4. -----, md. Roger Gourd and remained in England, inheriting the house of Shaston. (Probably the oldest child.)
5. JOHN, born 1621, in England, md. Dorothy, daughter of Peter Noyes.
6. Josiah, md. Elizabeth, daughter of Peter Noyes.

Note: Thomas, Suffrance, and Mary were born before 1620, as they are mentioned in the will of their grandmother. They came with their parents to New England. Elizabeth, the daughter of Walter "Hayme," named in her grandmother's will, is probably the one who married R. Goard and remained in England. She is also named in her father's will proved April 4, 1665.





### Third Generation

JOHN HAYNES was born in 1621 in England. He was 16 years old when he came to this country, one year before his father (says the old manuscript) and lived at Watertown with his cousin (cousin?) Reed (or Rice) in the year 1637. He was freeman in 1646 and representative in 1668. His will is dated Oct. 1, 1692. He married Dorithy, daughter of Peter Noyes, born in England.

The children of John Haynes and Dorithy Noyes were:

1. Elizabeth, b. July 16, 1644; md. 1666, Henry Balcom.
2. Mary, b. 1647; md. Josiah Howe.
3. John, b. May 4, 1649; md. Ruth Ropar.
4. Dorithy, b. 1651, or 52; md. Joseph Freeman of Sudbury.
5. PETER, b. April 7, 1654; md. Elizabeth Reed (or Rice).
6. Joseph, b. Sept. 7, 1656; killed in youth by falling tree.
7. Thomas, b. 1658; died young.
8. James, b. April 1660; md. Sarah Noyes; d. Oct. 15, 1732.
9. Daniel, b.-----; d. 1688, a bachelor.
10. Rachel, b.-----; md. John Lockard, of Sudbury. No children.
11. Ruth, b.-----; md. Joseph Noyes, of Sudbury.
12. David, b. May 4, 1671; md. Tabithy Stone. (Note: This is probably the first Tabitha in the family line.)

### Fourth Generation

PETER HAYNES was born in Sudbury, Mass., April 7, 1654. He married on Jan. 2, 1677, Elizabeth Reed (or Rice) of Marlboro.

Their children were:

1. -----, died young.
2. Elizabeth, md. Ebenezer Graves, of Sudbury, and had several children.
3. -----, a daughter who died young.
4. PETER II, b. June 1685; md. Love Sherman, of Sudbury; d. Feb. 17, 1779.
5. Joseph, b. June 1687; md. first, Dinah King, of Sudbury; md. second, Mary Gats, of Stow. Had several children. He d. March 6, 1775.
6. Mary, md. Hezekiah Rice (or Reed) of Framingham.
7. Sarah, md. Samuel Moore, of Framingham. Both Sarah and Mary had several children.
8. Daniel, md. Lydia Rupel, of Woburn, Mass.
9. Esther, md. Gashon Reed (or Rice) of Worcester.
10. Phineas, b. about 1700; unmarried; drowned June 1772.

### Fifth Generation

PETER HAYNES, Second, was born June 1685, probably in Sudbury. He died Feb. 17, 1779. He, with his brother Joseph, was among the original proprietors of Brimfield, Massachusetts. He married Love Sherman, of Sudbury. She died July 11, 1759. Their children were:





1. Abigail, b. May 31, 1724.
2. Esther, b. Nov. 21, 1725.
3. Phineas, b. Aug. 19, 1727; d. Nov. 17, 1823.
4. Mary, b. Aug. 18, 1729; md. Jonas Haynes, a cousin, Feb. 8, 1757. She died April 20, 1815. A great grandson, Walter, in 1891, was living in Brimfield, Mass., at the age of 102, having in turn a son Daniel living in Brimfield.
5. Sarah, b. Nov. 6, 1731; md. Peter Morse, Nov. 7, 1771.
6. Eunice, b. March 25, 1734.
7. LOIS, b. Nov. 4, 1736; md. Dr. Joseph Moffatt, as his second wife, Dec. 10, 1772.
8. Betty, b. March 11, 1739.
9. Daniel, b. July 23, 1741; md. Sarah Blodgett, March 24, 1774.
10. Hannah, b. July 22, 1744; md. Eleazer Rosebrook, March 18, 1771.
11. Mercy, b. Dec. 1746; md. Abner Mighell, Jan. 4, 1776.

The preceding statements were obtained (for the greater part) from a copy of an old manuscript, the original of which was written by John Haynes (born 1684) describing the families of his great grandparents, Walter Haynes and Peter Noyes, who came together to this country, and located in Sudbury, and was written later than 1772, since it gives that date.

It was probably prepared when the writer of the original was nearly 90 years old. The manuscript was found among the papers of his grandson, Samuel Haynes (born 1737), by the latter's grandson, Wm. F. Haynes, and a copy was made by his cousin, Clark Lewis Haynes (born 1807) the grandfather of the present writer, Frederick Haynes Newell.

(For Historical Narrative concerning Walter Haynes and Peter Noyes and their sons, see History of Sudbury, by Hudson, 1889.)

\* \* \* \* \*

### PETER NOYES

PETER NOYES was born about 1591. He came from England in the same ship with Walter Haynes in 1638, and brought with him three sons and three daughters. He was then 47 years of age.

"In the same ship came Peter Noyes, yeoman, of Penton, County of Southampton, with his children and servants." (See Haynes Tree.)

His children were:

1. Thomas, md. Mary, daughter of Walter Haynes.
2. Peter, md.-----; had six children.
3. Josephus, died in Barbadoes; no children.
4. DORITHY, was twelve years old when the family arrived in 1638. She was born about 1626; md. John Haynes.





5. Elizabeth, md. first, John Freeman; md. second, Josiah Haynes.

6. Abigail, md. Thos. Plympton.

(End of record from the Register.)

Note: It will be seen that three children of this Noyes Family married three of the Walter Haynes Family. The record is given as part of the preceding Haynes record.

Note: It is evident from the above dates that Peter Haynes, Second (father of Lois Haynes), was about 90 years old at the beginning of the Revolution, and therefore could not have been the Peter Haynes, or Haines, who left the service without proper discharge, as shown in certain records.

It is said that Peter Haynes was appointed Sealer of Leather in 1736.

\* \* \* \* \*

## THE HAYNES FAMILY, Continued

### Sixth Generation

LOIS HAYNES represents the sixth generation of this line. She was the seventh child of Peter Haynes, Second, and Love Sherman. Lois was born Nov. 4, 1736, supposedly in Brimfield, Mass., where her father was one of the original proprietors of the town. She married as his second wife, Dr. Joseph Moffatt, of Brimfield, on Dec. 10, 1772. They were the parents of Tabitha Moffatt Brown.

The Brimfield Church Record says: "Lois Haynes was admitted to the church at Brimfield, on profession, Oct. 16, 1801, having renewed the covenant Oct. 10, 1775."

In later life Lois Haynes Moffatt was apparently making her home with Clark Brown and Tabitha, as Clark in his Alexandria letter to his children (1815) sent a message to "your grandmother." It is probable that she accompanied the family to Maryland, and died there.

\* \* \* \* \*

## WILL OF ALICE HAYNE, 1620, OF SEMLEY, ENGLAND

Communicated by D. F. Haynes, Esq., Baltimore, Md.

From the "New England Historical and Genealogical Register," Vol. 39, pp. 263-4.

The following is a copy of the will of Alice Haynes, widow, of Semley, County Wilts, England, the mother of Walter Haynes, born 1583, who with his wife Elizabeth, five children and three servants, came from Sutton, Mandeville, Wiltshire, Eng., in 1638 in the ship "Confidence," to Boston and settled at Sudbury, Mass., where he died February 14, 1664-5. This will is written on one page of one leaf paper, not signed. It is pre-





served among the Salisbury Wills, P. P. C. London (Archdeaconry of Sarum). Dated March 2, 1620-1; proved by Walter Hayne the Exr., March 2, 1623-4.

"In the name of God Amen, the 2d daye of March in the xviiijth year of the reigne of our Sovraigne Lord King James and the yere of our Lord God One thousand Sixe hundred and twentie. I Alice Hayme of prfecte memorie praising God doe make this my laste Will and testament in manner and forme following: ffirst I bequethe my Soule to our Lorde Jesus Christ my only Savior and redemer and my bodie to be buried in the Church yeard of Semblie,—It: I geve to the same church vjd. It: I geve to my daughter Elizabeth Read my great brasspot or Croke my best covrlet and blanket one bolster one pillow and pillowber and my best gowne two wastcoates: ij aperons j smock j coffer j barrel j tubbe. It: I bequethe to hir sonne Christopher Read vs: It: I bequethe to Thomas, John, and William her sonnes each of them a Pewter dishe. It: to hir sonn Marmaduke xijd.

It: I bequethe to hir daughter Elizabeth Reade one brass pann of a gallon and one double Kershes of Hollon.

It: I geve to my said daughter Elizabeth one paire of sheetes iiij Kershaws iiij Partletts and ij table napkins.

It: I bequeth to Marmaduke Maning xiid.

It: I geve Susan Hayme my best Pewter dishe.

It: I bequeth to my daughter Rose my bedstedd fetherbedd wch I lie in as it is furnished and my biggest brass pann except one and a gowne or gowne cloth and my ij best Petticoates. And whereas I have lent my Son in law Andrew Ivie xxs I do geve it to his sonn Andrew.

It: I geve John Ivie the elder and John Ivie the yonger my daughters sonnes xijd a Peece. It: I geve Grace Ivie my little brass pann wch I have formerly deliv'd to my daughter Rose and one Hollon aperon. It: I geve my said daughter Rose ij Kershaws and iiij aperons and iiij smokes and the rest of my wearing aperrll-ungiven wth my Cloke and a little Coffe by my bed but the biggest brass pann save one wch I appointed to my daughter Rose my will is shall remaine to John Ivie the elder hir sonn.

It: I geve my sonn Walter Haymes daughter Elizabeth by best covrled and one best sheet.

It: I geve to Suffraine Hayme my best bore cloth and an aperon, and Marie Hayme a pillowber and one Pewter dishe and Elizabeth Hayme a Pewter dishe and Suffraine a Pewter dish. It: my sonn Walter Hayme shall have the use of my biggest brass pann during his life wch pann I give to Thomas Hayme his sonn and my Silver spoone. It: I bequeth to Walter Hayme my sonn the half yeres p'fitt of my tenement after my decease whom I make and ordaine to my whole Executor to whom I bequethe all the rest of my goods.

In wittnes whereof I have Sette my hande the dav and yere abov written. In the prsence of Marmaduke Read and Walter Hayme and John Blanford."

Then follows: "An Inventorie of all Goodes of Alice Hayme widow late deceased in Semlie taken the xxiiij of februarie 1623. Sm totall xxiiijli xijs iiijd." written on one page of foolscap paper and annexed to will.





## NOTES.

Semley is a parish in Wiltshire, four and three fourths miles from Hindon (S. by W.) and about the same distance E. N. E. from Shaftsbury or Shaston in Dorsetshire, and in the vicinity of Sutton Mandeville and Wardour Castle.

Elizabeth the daughter of Walter Hayme named in the will probably was the daughter that married Roger Goard, and remained in England, named in her father's will made May 25, 1659, proved April 4, 1665.

Thomas, Suffraine, and Mary, the only other children of Walter born at the date of his mother's will, came to New England with their parents in 1638.

Semley Church has been restored, and a recent visit at Semley and at Sutton Mandeville developed no footprints of the Hayne Family of 1620.

The marriage of John Hayne and Alice Lambert, October 23, 1575, is found on the Sherburne Dorset register, and which may be the marriage of Walter Haynes's parents.

Walter Hayne's family in England seem to have belonged to the one writing themselves Hayne and Haine. The name being written Hayme in this will proves little as to correct spelling, the scribe of that day being frequently in error. In the Sudbury Records and by the descendants of Walter, the founder of the Sudbury family, the name is invariably spelled Hayne and was so written by Walter himself when signing his will.





## ADDITIONAL NOTES

---

### Picture of Clark Brown

The miniature of Reverend Clark Brown was done in oil on white ivory, covered with a convex glass, framed in a gold frame, and mounted in a velvet case. The original case was worn to the warp, and when sent to a Chicago art dealer for recovering he found a discarded daguerreotype and used the case. When several art collectors were invited to see the miniature, they very much desired to purchase the gem, now more than one hundred years old. The coloring of the miniature is exquisite. The name of the artist at one edge of the picture has never been deciphered by the present generation of descendants. It has been read as Doale, Peale, and Dort. The original is in possession of Mrs. Bush (Lulu Hughes), Salem, Oregon. It was doubtless Tabitha Brown's most treasured possession on her historic trip across the plains.

\* \*

### Colonial Dames

The three colonial governors, William Coddington, John Sanford, and Peleg Sanford (and Jeremiah Clarke who was president-regent), alone, entitle us to membership in the Colonial Dames, as do the original proprietors in New York, Maine, Massachusetts, Rhode Island, and Connecticut, besides military service of several ancestors previous to the Revolution.

\* \*

### Mayflower Society

All descendants of Mary Holmes (mother of Rev. Clark Brown) are eligible to the Mayflower Society through their ancestors, Mr. and Mrs. Tilley, Mr. and Mrs. Howland, and, if the White Bible is authentic, Governor and Mrs. Carver—six passengers on the Mayflower.

\* \*

### D. A. R.

All descendants of Dr. Joseph Moffatt, Senior, Surgeon in the Revolution, are eligible to the D. A. R.

It may be observed that Phineas and Daniel Haynes, brothers of Lois Haynes, were Revolutionary soldiers.

\* \*

### WILL OF ANNE NOYES

Wheeler's "History of Stonington" gives the following abstract of the will of Anne (Parker) Noyes, widow of Rev. William Noyes of Cholder-ton, England:





Anne Noyes of Cholderton, Wilts, widow, 18 March 1655, proved 21 April 1658.

I give and bequeath to James and Nicholas Noyes, my two sons, now in New England, twelve pence apiece, and to such children as they have living twelve pence apiece. To my son-in-law Thomas Kent of Upper Wallop twelve pence, to his wife five shillings and to their children twelve pence apiece. To Robert Read of Cholderton in the Co. of Southampton, Genl. all the rest and residue, and I do make the said Robert Read sole Executor.

Signed, ANNE NOYES.

\* \*

### JOHN BROWN, JUNIOR, ON COMMITTEE OF SAFETY

July 2, 1776.

To the Hon. the General Assembly, now sitting at New Haven.

The memorial of the committee of correspondence and inspection of the town of Stonington and sundry of the inhabitants of said town most humbly sheweth that whereas your Honors thought fit in your last session in May to grant for the defense and protection of this place, a Captain and 90 men, since which one half have been ordered to New London, your Honors may remember that this Town is the only one in this State that has received any damage from those sons of tyranny and despotism sent by that more than savage tyrant George the Third to deprive us of those inalienable rights that the Supreme Gov. of Heaven and Earth has invested us with.

Your memorialists therefore pray that the number of men ordered and destined as above may still be continued and that the two 18 pounders and four 12 pounders and shot, etc. that were ordered in your former session for this place, may be delivered as soon as possible, as the harbor is perhaps more used by coasters and vessels bound to sea than any harbor in this state, and is a place of great consequence, not only in this, but other states. We therefore beg leave to inform your Honors that several vessels have lately been chased into our harbor by the King's ships and have here been protected. Your memorialists further pray that the three large cannon (now at New London) belonging to this town, be likewise ordered to this place and the two field pieces that were lent by this town to the town of New London be ordered back to the town of Stonington. We therefore flatter ourselves that this our most reasonable request will be granted.

And your memorialists as in duty bound will ever pray.

Signed by

|                 |                  |
|-----------------|------------------|
| NATHANIEL MINER | PAUL WHEELER     |
| JOHN BROWN, JR. | JOHN DENISON     |
| HENRY BABCOCK   | SIMON RHODES     |
|                 | Comm. of Safety. |

and the same was indorsed by 92 men of the inhabitants of Stonington who appended their names thereto. (From Wheeler's "History of Stonington.")





### THE FAMILY OF CATHERINE CLEMENTS

(Second wife of Manthano Brown, and mother of Rebecca, Thomas Clark, and Franklin Brown.)

THOMAS CLEMENTS was born Sept. 17, 1770; died Nov. 29, 1854. He married Rosanna Tinsley March 13, 1800. She was born April 7, 1775; died April 23, 1866. She was a daughter of Joshua Tinsley who died May 19, 1818.

The family came originally from Amherst, Virginia, and settled in Ray County, Missouri. They owned a section or more of land about three miles southwest of Richmond. The father and mother and several of their children were buried in the Clements family burial ground about half a mile east of their home.

Their children were:

1. Joshua T., born April 12, 1801.
2. William W., born April 10, 1803; md. Harriet Ann Gregory, March 10, 1826. He had a son, Lewis Gregory, whose daughter, Ann Eliza, married M. B. Baber.
3. Absalom, born June 4, 1805; md. Aley C. McGee, March 17, 1839.
4. Wyatt, born June 24, 1807.
5. Augustus, born Dec. 3, 1809; md. Rebecca Offutt.
6. CATHERINE, born Jan. 2, 1813; married Manthano Brown as his second wife.
7. Thomas W., born Nov. 19, 1815.
8. Willis P., born June 7, 1819.

\* \*

### THE FAMILY OF SARAH HAMILTON

(Third wife of Manthano Brown, and mother of Rachel M., Matilda E., Tabitha E., and Henrietta.)

It is known that the early ancestors of the Hamilton family were settled in England and Scotland, where their names appear in English history from time to time. The Hamilton and Douglas families were intermarried, and Douglas was the family name of some of the Hamiltons. Various lines of descendants came to America and settled in the early colonies, among them the families of Andrew and Alexander Hamilton.

According to tradition, the progenitor of the Hamiltons in Ireland was Lord George Hamilton, aide-de-camp to William of Orange. He settled in the North of Ireland, and is said to have had thirteen sons, who left numerous descendants. The family coat of arms is in possession of the writer. The motto is, "Virtue alone ennobles."

It is probable that from a narrow region in the north of Ireland, where lived the above line of Hamiltons, came William Hamilton, the emigrant.





### First Generation

WILLIAM HAMILTON is known to have come from Ireland, as a young man, in company with three other young men, and settled first, in Virginia. Records in the Virginia State Library, at Richmond, show that a Captain William Hamilton from his county, served in the Revolution, but it has not yet been settled as to whether this was the William who was father of Thomas Hamilton. His county, Botetourt, was subdivided several times, Lincoln County being formed from it in 1780, as the state was divided.

He was married twice. The only record of the first marriage shows that he had a daughter named Tissie, who married Ben Duncan, and had a son William.

The second wife of William Hamilton is the ancestor of this family line. She was born in Germany. It is probable that she was a widow named Baughman, as there were in this family of children half brothers and a half sister who bore that name. Descendants now living name two, Henry Baughman, and Mary Baughman who married an Estill.

William Hamilton's children were at least five in number: James, William, who left no children, and THOMAS. The first two are thought to have lived, later, in Gallatin, Mo. There were, also, two daughters, Jinnie (perhaps Virginia) who married-----Green, and Rebecca who married-----Estill.

### Second Generation

THOMAS HAMILTON was born March 18, 1791. It is said that his father gave him 160 acres of land in Lincoln County, Kentucky. He married Rachel Crow, March 26, 1811. They had twelve children (eleven born in Kentucky):

1. SARAH LAWRENCE, b. April 22, 1813; md. Manthano Brown, as his third wife.
2. Mary Ann Wooley, md. Joseph Pettus.
3. William Cooke, md. Elvira Searcy.
4. Walter Crow, md. Lucretia Shackelford.
5. James, unmarried.
6. John, md. first, Judith Lewis; md. second, Mary Ann Searcy.
7. Henry Baughman, md. Elizabeth Craig.
8. Thomas, md. first, Nancy Bartee; md. second, Rebecca Shackelford; md. third, Margaret Denny.
9. Moriah, md. Samuel Nichols.
10. Matilda, md. Wm. Magill.
11. Willis, md. Elizabeth Simpson.
12. Margaret Elizabeth, md. Stephen Lewis.

As a result of signing a note for his father-in-law, Thomas Hamilton lost his farm, live stock, and nearly all his possessions, which were sold at a public sale by an auctioneer, to satisfy the note. This was in Lincoln County, Kentucky, said to be on, or near, the Pigeon River, when Thomas was past forty years of age. He was left with only enough funds to move his family by boat to Missouri, and take up some government land.

In 1832, or '34, he arrived in Ray County and, with the help of his sons,





built his home and made a new beginning. The old house and the slave house are—or were recently—still standing. At first, the post office was called Crab Orchard. It was in the yard of the Joshua Gant home (the old Reeves place). The present post office, Elkhorn, is about two and a half miles southeast of this place. The Hamilton farm joined on the east the tract of land on which the town of Elkhorn was built.

Thomas Hamilton was judge of the county court, and was known as "Judge Hamilton." He was the founder and principal support of the Cumberland Presbyterian Church at Elkhorn. He and his family were depended upon for the upkeep of the church. He died August 19, 1867.

It has been said that the early generations of this family were usually good looking, long lived, and very clannish.

### Third Generation

SARAH LAWRENCE HAMILTON was born in Lincoln County, Kentucky, April 22, 1813. She moved to Missouri with her parents in 1832. On April 23, 1849, she became the third wife of Manthano Brown. She died July 7, 1901, aged 88 years, and was buried at Lawson, Missouri. (See the story of Manthano Brown's life.)

\* \*

### WILLIAM CROW

WILLIAM CROW was born March 8, 1755, in Virginia. When still in his teens, he went to Kentucky and joined Daniel Boone, while the latter was located there in a fort. As his father had refused to allow him to have a horse to ride to church on Sunday, William, having some money of his own, took his father's rifle from a rack above the door, joined a company, and went west with them. Because he was so young and daring, he soon became a favorite. The women remained in the fort, while the men went out to clear the ground and raise crops.

When he became of age, William returned to Virginia to get the title to his land, which he had taken up as a homestead. It was on this trip that his party, traveling on horseback, was attacked by Indians. One of the men was shot in the elbow. When the wounded man's arm dropped, his horse whirled around and ran away, carrying in the saddle bags all the money that belonged to the party. They had to travel back a day's journey when they caught the horse at a place where he had been given salt on the day before.

In the meantime, William Crow had written to his parents, but his father had never forgiven him. During this visit, he did not see his father at all. He went back to Kentucky with the rest of the party.

On the return trip, William Crow dreamed that a beautiful girl came out of a house, with a bright pewter pitcher in her hand, and, walking a few steps to a spring, filled the pitcher and offered him a drink. The following day, when he stopped at a comfortable home to ask for a drink, his dream was fulfilled. The pitcher was so bright that he saw his face in it, and he thought the young lady had the sweetest face he had ever seen. Being a firm believer in fore-ordination, he decided that this was all intended by Providence. He asked permission to return soon. This was





Sarah Lawrence, his future wife. The time was, doubtless, 1776, when he was twenty-one and she was sixteen. (This incident was related by Walter Crow Hamilton in 1882.)

According to the records in the Virginia State Library, William Crow served in the Revolution.

In "Dunmore's War," page 421, is a list of the men who, under Capt. James Harrod, were pioneers in the Kentucky settlement, in 1774. William Crow was one of these men, 22 of whom joined Col. Christian's Division of Fincastle Troop, said troop arriving at Point Pleasant after the battle. (This information is repeated in "Virginia Colonial Militia," by Crozier, page 88.)

In a manuscript known as Illinois Papers, D., 75, is a pay roll of Capt. Samuel Kirkman's Company of Lincoln County Militia, under the command of Col. Benjamin Logan—"Burying the Dead at the Blew Lick and at the Battle." The name of William Crow appears on this list, as serving as ensign from Aug. 17 to 25, 1782. For this service of nine days he received the sum of one pound, sixteen shillings.

In the command of Capt. Samuel Kirkman, in an "Expedition Against the Enemy Indian," under General Clark, William Crow, Ensign, entered the said command Oct. 22, 1782, and was discharged Nov. 23, of the same year, receiving for his service of 32 days the sum of six pounds. (I. P., D. 79.)

Note: In various manuscripts in the Virginia State Library are references to one Wm. Crow of Essex County, badly wounded in the Battle of Camden, S. C., who applied to the Legislature for a pension. It is evident that he was not our William, as he was 16 years old when he enlisted, 1780.

Land Grants: 1,400 acres, Lincoln County.—Assignee of George Clarke.

Surveyed May 26, 1781.

Richmond, Sept. 1, 1782. 1,400 acres in Lincoln County to William Crow on pre-emption treasury warrant.

On Nov. 29, 1781, William Crow and Sarah Lawrence were married. She was born in Ireland, Dec. 11, 1760; died Sept. 28, 1812. (At her request, the name Lawrence has been handed down in the family, and is borne by several members of the present generation—grandchildren of Manthano Brown.)

During all these years, the senior Crow never forgave his son. Finally, a son was born to William Crow and Sarah Lawrence. When William sent word to his father that he (his father) had a namesake in Kentucky, the elder Crow sent his blessing and invited his son to come home.

After Kentucky became a state, the title to some of William Crow's land was questioned, but he was able to produce one of the original witnesses, who had seen him plant corn and build a fence on his homestead.

He had 1,400 acres of land in Boyle County, near Danville. (It is said





that this land was not a great distance from the 160 acres in Lincoln County given by William Hamilton to his son Thomas.)

Besides the son mentioned above, there was a daughter, RACHEL, born to William Crow and Sarah Lawrence. It is probable that they had, also, a daughter Moriah, who married-----Wade.

William Crow died Jan. 30, 1821.

### Second Generation

RACHEL CROW was born April 3, 1795. She married Thomas Hamilton, March 26, 1811, and became the mother of twelve children, born between 1813 and 1835. She died Jan. 15, 1850.

Note: All dates in the foregoing Hamilton and Crow records, exclusive of military records, are from family bibles.

\* \*

### INCOMPLETE RECORDS

It is to be regretted that there are some cases among both the Pringle and Brown descendants of the present generation where the records as here given are not complete. This is due mainly to the fact that the collection of later records was only undertaken as an afterthought when material for the book was otherwise almost complete. In some cases there was no response to requests for records; in others the addresses of descendants were unknown to the writer.

Recently some additional lines have been reported, and these are given in the following paragraphs.

\* \*

### DESCENDANTS OF CAROLINE BROWN

CAROLINE BROWN, daughter of Orus Brown, was born March 3, 1835, in Warren County, Missouri. She married Robert M. Porter, Aug. 19, 1852. They had three children:

1. Ebenezer Moffatt, b. Aug. 29, 1853.
2. Mary Lavina, b. Aug. 9, 1855; md. David S. Yarwood, Oct. 21, 1883; d. Oct. 5, 1884.
3. Tabitha Josephine, b. Sept. 27, 1857; md. William H. Cooper, at Forest Grove, Oregon, Dec. 24, 1878. Lives at Scappoose, Oregon. Had two children:
  - a. Ruth A., b. Nov. 10, 1882, at Forest Grove; md. E. H. Whitney, Aug. 1, 1905. Lives at Portland. She is editor of the "Oregon Clubwoman," formerly the "Oregon Federation News," published in North Portland. Two children: Caroline May, b. May 3, 1907; Hartwell Herbert, b. June 18, 1909.
  - b. William Herbert, b. June 9, 1887; md. Helen Shaver, Dec. 25, 1909; d. March 11, 1916. One child: Donald Herbert, b. Jan. 7, 1911.

Note: The following has been contributed. Orus Brown's daughter





Caroline Porter died young, leaving three very small children, Ebenezer Moffatt, Mary, and Tabitha. Mr. Porter later married a Mrs. Stokes (or Stols) who raised the children. Ebenezer grew to be a young man and died unmarried.

\* \*

### DESCENDANTS OF ROSALIA BROWN

ROSALIA BROWN, daughter of Orus Brown, was born Dec. 25, 1840. She married W. B. McMahan, Sept. 1865; died Dec. 24, 1918. They had one child:

1. Leonard H., b. Oct. 16, 1866; md. first, Mattie L. Griffith, Nov. 21, 1891; md. second, Bertha B. Byrd, Sept. 1919. Lives at Salem, Oregon. He is judge of the Circuit Court of the State of Oregon for the Third Judicial District. Had three children:
  - a. Genevieve, b. May 9, 1893; d. Aug. 28, 1894.
  - b. Eugene Harle, b. 1894.
  - c. Carl Heney, b. 1909.

\* \*

### REPLY TO THE BRIMFIELD HEROINE LETTER

Note: It is evident that the following is the real reply to the "Brimfield Heroine Letter," as it was written earlier than the one given in the body of this book.

Claridon, Oct. 16, 1854.

Dear Sister:

We have just received your letter with unbounded pleasure, but come to read your trials and sufferings, it was read with surprise and wonder how you ever lived to perform such a task—especially for so great a length of time. As you wrote, it must be that God was with you and sustained you. We always find that He is at all times ready to help those that put their trust in Him, thanks be to His most holy name.

Margaret and I enjoy the blessings of health at present, but old age has its effects, we think. We are sure we have experienced religion. We have become members of the Methodist Church.

C. MOFFATT.

Father says his hand trembles so badly he can write no farther; says he would gladly write you a long letter if he could; says his father's family have long been divided on earth, but they will all meet in heaven, an undivided family, to part no more.

Dear Sister:

I now for the first time for several years take a pen to add something which the rest have left untold—your kind inquiry after my father's family. My two oldest sisters are still living and enjoying good health. Sister Munn visited me last week. . . . .

Dear Aunt:

Claridon, Oct. 18, 1854.

Your precious communication has just been received by us. You can



Question: Should the American Medical Association be organized on a national basis? Answer: Yes, it should be organized on a national basis. The American Medical Association is the only organization of its kind in the world. It is the only organization that represents the interests of the medical profession in the United States. It is the only organization that has the power to set standards for the medical profession. It is the only organization that has the power to discipline its members. It is the only organization that has the power to represent the medical profession in the United States. It is the only organization that has the power to represent the medical profession in the world.

## THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays and public holidays. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, June 26, 1902. Postage paid at Chicago, Ill. Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917. Approved for mailing at special rate of postage provided for in Act of October 3, 1917. Postmaster: This publication is published weekly, except on Sundays and public holidays.

The Journal of the American Medical Association is published weekly, except on Sundays and public holidays. It is the only organization of its kind in the world. It is the only organization that represents the interests of the medical profession in the United States. It is the only organization that has the power to set standards for the medical profession. It is the only organization that has the power to discipline its members. It is the only organization that has the power to represent the medical profession in the United States. It is the only organization that has the power to represent the medical profession in the world.

## THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays and public holidays. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, June 26, 1902. Postage paid at Chicago, Ill. Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917. Approved for mailing at special rate of postage provided for in Act of October 3, 1917. Postmaster: This publication is published weekly, except on Sundays and public holidays.

The Journal of the American Medical Association is published weekly, except on Sundays and public holidays. It is the only organization of its kind in the world. It is the only organization that represents the interests of the medical profession in the United States. It is the only organization that has the power to set standards for the medical profession. It is the only organization that has the power to discipline its members. It is the only organization that has the power to represent the medical profession in the United States. It is the only organization that has the power to represent the medical profession in the world.

## THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays and public holidays. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, June 26, 1902. Postage paid at Chicago, Ill. Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917. Approved for mailing at special rate of postage provided for in Act of October 3, 1917. Postmaster: This publication is published weekly, except on Sundays and public holidays.

The Journal of the American Medical Association is published weekly, except on Sundays and public holidays. It is the only organization of its kind in the world. It is the only organization that represents the interests of the medical profession in the United States. It is the only organization that has the power to set standards for the medical profession. It is the only organization that has the power to discipline its members. It is the only organization that has the power to represent the medical profession in the United States. It is the only organization that has the power to represent the medical profession in the world.

## THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays and public holidays. Subscription price, \$5.00 per annum in advance. Single copies, 15 cents. Entered as second-class matter, June 26, 1902. Postage paid at Chicago, Ill. Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917. Approved for mailing at special rate of postage provided for in Act of October 3, 1917. Postmaster: This publication is published weekly, except on Sundays and public holidays.

picture in your mind's eye your brother's family circle gathered for the evening. When your kind, interesting letter was handed in, you can hardly imagine with what eager anxiety and fear your letter was perused. Sometimes we were almost afraid to read one more line. Our hearts almost ceased to beat. Had it come from any other hand than your own, we should have feared to read, but knowing the result gave us courage.

Methinks if you could have looked in upon us that night, you would have seen but few dry eyes—your dear brother and sister listening with the tears running down their cheeks. It seemed as though they could not have it so; they could not be reconciled to it, that you had passed through such dreadful scenes and hardships. "Oh," say your brother and sister, "how could we have gone to our plentiful table to eat, or retired to rest at night had we known our dear sister, Tabithy, was a wanderer among the Rocky Mountains without food or shelter, homeless and alone—yes, worse than alone. Oh, dear aunt, how could you think of undertaking a journey through a trackless wilderness of so many hundred miles where the shrill notes of the panther, the howling of the wolf, the hissing of the serpent, the yelling of the savages, would be enough to overwhelm with fear the stoutest heart?"

Oh, that dreadful night when you helped up the old gentleman and introduced him to his new lodgings! Did not your heart faint within you? "No," I think I hear you say, "I was not alone; there was One who had been with me through my trials of life, stood by me that night with outstretched arms to guard and protect." That Eye that never slumbers or sleeps was upon you to keep you safe.

Now, dear aunt, I will with pleasure give you all the information in my power respecting your father's family. Your half-brothers are all dead—have been a number of years. Uncle Lewis' sons we know nothing about. Uncle Willis' eldest son, Ruben, went to Wisconsin some years since. He was then a Methodist minister. We do not know where he is now. His son James lives in Warsaw, the county seat of Wyoming—is sheriff of that county. He is a very fine man, a smart man, and rich. Sally Moffatt, one of his daughters, married a Dr. Havens. They live in Buffalo, N. Y. Emily married a Mr. Bell. Jemima married a man by the name of Bigby, a hatter by trade. Phineas Moffatt, Uncle Joseph's son, lives in Batavia, N. Y. Another in Lorain Co., Ohio. He is a farmer.

We intend copying your letter and sending it to Brother Miles soon. He will show it to Cousin James and Phineas. I think you will receive letters from your nephews.

Oh, how I wish I could see my dear aunt and talk with her. She would have many things to tell that would interest me so much. Do, dear aunt, write often. There must be a great many incidents yet to relate respecting your journey through the mountains.

Our friends and acquaintances are very anxious to have your letter published. An old gentleman living near, a printer, has two sons now in that business in Cleveland, Ohio. He wishes to send it to them for publication. Father thinks he shall let it be printed. It is written in very handsome style and language, and needs but little correction. We have taken much pride and pleasure in reading it and showing it to our friends.

Permit me to thank you in my own behalf, as well as that of my par-





ents for that beautiful lock of hair. It will long be kept as a sweet memento of affection and love in your brother's family. I think I must send you a lock of my father's and mother's hair.

You will think your niece's handwriting very different from your former letter, and I will explain. I had got my pen and ink, but being more unwell than common, my nephew Julius said I must dictate and he would write; so I complied with his request.

How I wish I could see your beautiful Tualatin Plains, but that can never be. I am too much an invalid to ever think of Oregon. I will draw to a close by hoping the remainder of your days may be peaceful and happy. Remember me to all my cousins. Tell them to write to me. Father will be eighty years old next March. He had a very severe sickness some two years since. Was so very low that we at one time thought him dying. It was almost the only sickness of his life. Since that time, it has been almost impossible for him to write.

MARY MOFFATT.

\* \* \* \* \*

### GAP IN THE STORY OF CLARK BROWN

It has been impossible to trace the movements of Rev. Clark Brown and the whereabouts of his family just previous to their arrival in Swanzey, New Hampshire, in August 1808. It is known that they left Montpelier in 1805. The writer has tried to find footprints of the family at Orange, Mass., and Rehoboth, but without success.

\* \* \* \* \*

### FROM TABITHA BROWN TO ROBERT PORTER

Pleasant Hill, Jan. 29, 1858.

Mr. Porter:

I received yours by Monday's mail, and hasten to answer it. You surely know that I place implicit confidence in you to transact business for me at the Grove. I am willing to sell the house and the two lots to Mr. More, provided you think it best, yet I think if the two lots are included it ought to fetch \$1,000, but not less than \$900. You may sell for nine if you can get no more—the southeast lot included—if Mr. More does not purchase as stated.

If Mr. Kinney will give one hundred sheep (ewe sheep after shearing) and three hundred dollars in cash for the house and lot it stands on, he may have it. I consider your judgment better than my own, so I leave it with you to do as you'd for Robert Porter.

Mr. Pringle says—and so do I—make out your check against Mrs. Bailey and send it here for collection. You can get it at a word, as others have done. She lives in town and has cash a plenty.

My love to Caroline, and tell Ebby and Mary that when Grandma comes she will fetch them something.

How is it with my namesake? Is she as quiet as ever, or is she practicing music?

My health is becoming very good. I enjoy myself well, and why not? I have every attention of kindness paid me and all the comforts of life





that I could reasonably ask or wish for. Virgil and Pherne are determined to use every possible means to restore my health. They will not suffer the least exposure, even to set my foot upon the cold ground, since I left the Grove.

I have not been outside the house but once—that was to a dining party at Mr. Smith's on New Years. I was invited to spend Christmas at Mr. Minto's, but thought it not prudent to go. We have ten or twelve visits on our list in readiness for pleasant weather.

I understand that a tremendous correspondence is kept up betwixt Andrew, his wife, and old Mrs. Cary. I fear we will all be flung out of refined society.

Caroline, you gratified me much in writing. I hope you will continue to do the same.

I intend writing to Alvin and Sarah soon. I sympathize with Sarah in her affliction, and wish I could be with her.

Give my love to the rest of the family that have any of the same to give in exchange to

T. BROWN.

INDEX



The committee on the subject of the "Medical Education of the Physician" has been organized and is now in the process of collecting data and information from various sources. It is expected that the committee will be able to submit a report to the association at its next annual meeting.

The committee on the subject of the "Medical Education of the Physician" has been organized and is now in the process of collecting data and information from various sources. It is expected that the committee will be able to submit a report to the association at its next annual meeting.

The committee on the subject of the "Medical Education of the Physician" has been organized and is now in the process of collecting data and information from various sources. It is expected that the committee will be able to submit a report to the association at its next annual meeting.

The committee on the subject of the "Medical Education of the Physician" has been organized and is now in the process of collecting data and information from various sources. It is expected that the committee will be able to submit a report to the association at its next annual meeting.

The committee on the subject of the "Medical Education of the Physician" has been organized and is now in the process of collecting data and information from various sources. It is expected that the committee will be able to submit a report to the association at its next annual meeting.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

CHICAGO, ILL., MAY 15, 1917

# INDEX

## INDEX





# INDEX

Note: Names of brothers and sisters of those in the direct line in the early generations are not included, with the exception of a few outstanding ones.

Names of younger children of the present generations of descendants not given in the index may be found by referring to family records under the heading of Grandchildren of Alvin Brown, Andrew Brown, Manthano Brown, Pherne Pringle, or the Descendants of Caroline Brown.

- |   |              |                                       |              |
|---|--------------|---------------------------------------|--------------|
| Alexander, Laura Brown .....            | 82, 86       | Brown, Bess E. ....                   | 84           |
| Alexander, Leland George .....          | 86           | Brown, Buster .....                   | 115          |
| Alexander, Robert .....                 | 86           | Brown, Caroline, Descendants .....    | 219          |
| Ancestors, Our Pioneer .....            | 1            | Brown, Caroline (See Caroline Porter) |              |
| Anderson, Kathleen Brown .....          | 114          | Brown, Catherine Clements .....       |              |
| Armin, Sadie Collins .....              | 100          | .....105, 107, 115, 215               |              |
| Baber, Lawrence Oris .....              | 112, 116     | Brown, Chad, Reverend.....            | 3, 11-15, 16 |
| Baber, Malner Brown .....               | 112, 116     | —Epitaph .....                        | 15           |
| Baber, Mary E. ....                     | 116          | Brown, Clark Cornelius .....          | 84           |
| Baber, Matilda Brown .....              |              | Brown, Clark of Newport .....         | 18, 20       |
| ..... 105, 106, 107, 110, 112, 116, 215 |              | Brown, Clark, Reverend .....          |              |
| Baber, Naoma Lee .....                  | 117          | 18, 19, 21, 24-28, 31, 170, 200, 206, | 210, 222     |
| Baber, Thomas .....                     | 117          | —Additional Notes .....               | 35           |
| Bain, Amos .....                        | 113          | —Brothers Sanford and Noyes ..        | 43           |
| Bain, Arthur .....                      | 113          | —Brother John, Captain.....           |              |
| Bain, Calvin .....                      | 89, 111, 113 | ..... 19, 44, 45, 49                  |              |
| Bain, Lilian Pherne .....               | 113          | —College Degrees .....                | 41           |
| Bain, Lois Helen .....                  | 113          | —Confession of Faith .....            | 40           |
| Bain, Nathaniel Manthano..              | 89, 111, 112 | —Death .....                          | 31           |
| Bain, Pherne Brown (See Pherne Strong)  |              | —Deeds in Brimfield .....             | 23           |
| Baker, Mildred Pringle .....            | 99           | —Defense .....                        | 39           |
| Belt, Fay Brown .....                   | 115          | —Family after 1817 .....              | 45           |
| Belt, Ona Brown .....                   | 115          | —Family Record .....                  | 20           |
| Belt, Philip E., Jr. ....               | 116          | —Home in Brimfield, The "Elm          |              |
| Bentley, Annie Pringle .....            | 88, 100      | Tree House" .....                     | 23           |
| Bentley, John Dayton .....              | 100          | —Letters from Alexandria .....        | 29           |
| Bentley, Katherine .....                | 100          | —Letter from New York .....           | 28           |
| Bentley, Maude Louise .....             | 100          | —Montpelier, Vermont .....            | 27           |
| Bentley, Ogden Sager .....              | 100          | —Picture .....                        | 213          |
| Bentley, William Clark .....            | 100          | —Place of Death .....                 | 33           |
| Bird, Dorothy (See Dorothy Bird Lord)   |              | —Place of Burial .....                | 37           |
| Brentlinger, Flora Pringle.....         | 88, 100      | —Wedding Reception .....              | 34           |
| Brimfield Heroine Letter .....          | 49           | —Writings .....                       | 38           |
| Brimfield Heroine Letter, Reply..       | 55, 220      | Brown, David Austin .....             | 115          |
| Brown, Alvin Clark .....                |              | Brown, Dorothy Noyes .....            |              |
| ..... 45, 64, 68, 70, 79, 81, 82, 223   |              | ..... 17, 18, 22, 123, 126, 142, 162  |              |
| —Grandchildren .....                    | 84           | Brown, Dulcina .....                  | 85           |
| Brown, Alvin G. ....                    | 85           | Brown, Earl Edward .....              | 84           |
| Brown, Andrew Orus .....                | 79, 81, 82   | Brown, Elizabeth Carr .....           | 15, 16, 121  |
| —Grandchildren .....                    | 85           | Brown, Elizabeth Sharparowe .....     | 11           |
| Brown, Anne Clark .....                 | 16, 17, 122  | Brown, Elmer Marvin, Dr. ....         | 82, 83, 84   |
| Brown, Arthur .....                     | 3, 11        | Brown, Elwin Mather, Dr. ....         | 84           |
| Brown, A. Victor .....                  | 82, 84       | Brown, Ernest Clark .....             | 82, 84, 85   |
| Brown, Benjamin Fred .....              | 85           | Brown, Eugene Grayson .....           | 86           |





- Brown Family Tree .....11  
 Brown, Finch Reid .....115  
 Brown, Frank (See William Franklin Brown)  
 Brown, Harry Matthew .....114  
 Brown, Harvey .....79  
 Brown, Henry .....79  
 Brown, James I (Son of Reverend Chad).....3, 15, 16, 121  
 Brown, James II, Major ..16, 17, 18, 122  
 Brown, John, Captain..19, 44, 45, 49, 169  
 Brown, John, Senior..18, 20, 22, 126, 142  
 Brown, John, Junior.....18, 19, 169, 175  
     —Church Letter .....22  
     —On Committee of Safety .....214  
 Brown, Joseph .....124  
 Brown, La Veta .....116  
 Brown, Lavina Waddel .....49, 79  
 Brown, Lawrence Cole .....82, 85  
 Brown, Lawrence Earl .....86  
 Brown, Lucien .....79  
 Brown, Luzon Bean .....115  
 Brown, Manthano .....  
     ..1, 20, 29, 45, 46, 103, 215, 216, 217  
     —Children .....111  
     —Family Record .....107  
     —Grandchildren .....112  
     —Home .....103  
     —Letter .....46  
     —War Incidents .....108  
 Brown, Margaret Ellen .....115  
 Brown, Marion Manthano .....114  
 Brown, Marion Zina .....114  
 Brown, Mary (See Mary Brown Finch)  
     —Letter .....66  
 Brown, Mary Holmes .....  
     ...19, 77, 167, 169, 170, 175, 200, 213  
 Brown, Matthew Manthano .....  
     ....67, 68, 89, 104, 107, 111, 114, 117  
 Brown, Minnie Sarah .....115  
     —Letter .....117  
 Brown, Name .....11  
 Brown, Noyes .....19, 22, 28, 31, 43  
 Brown, Orus..20, 23, 29, 45, 46, 49, 52, 80  
 Brown, Orus, Descendants 79-86, 219, 220  
     —Family Record .....79  
     —Incident Concerning .....80  
     —Letter from Mrs. Lewis .....79  
 Brown, Oscar Lincoln .....114  
 Brown, Peleg, Captain .....18, 20, 21  
     —Estate, Summons .....22  
 Brown, Percy Leeson .....85  
 Brown, Pherne (See Pherne Pringle)  
 Brown, Pherne, Daughter of Manthano (See Pherne Strong)  
 Brown, Rebecca ..105, 107, 110, 111, 215  
 Brown, Rebecca McGough.....  
     .....48, 104, 105, 107  
 Brown, Rosalia, Descendants .....220  
 Brown, Rosalia (See Rosalia McMahan)  
 Brown, Ross .....85
- Brown, Sarah Hamilton .....  
     103, 105, 106, 107, 108-110, 215, 216, 217  
 Brown, Tabitha Blanche .....84  
 Brown, Tabitha Moffatt .....  
     .....19, 45, 117, 204, 206, 210, 213  
     —Ancestry .....203  
     —Family Record .....20  
     —Beginning of Orphan School..  
         ....53, 59, 64, 66, 75, 76, 77, 97  
     —Letter to Alvin Brown .....70  
     —Letter, Brimfield Heroine ....49  
     —Letter, 1848 .....66  
     —Letter to Mary Brown .....67  
     —Letter (Notes) .....69  
     —Letter to Noyes Brown .....31  
     —Letter to Pherne Pringle .....69  
     —Letter to Robert Porter .....222  
     —Letter from Dr. Atkinson ....72  
     —Letters from Clark Brown..28, 29  
     —Letter from Manthano Brown..46  
     —Letter from Mary Brown .....66  
     —Letters from T. S. Harmon..72, 73  
     —Letter from President Marsh...71  
     —Letters from Mary Moffatt 55, 220  
     —Letter from G. W. Sanford.....74  
     —Notes on Life in Oregon .....75  
     —Reminiscences of Tabitha Brown 77  
     —Tualatin Academy .....  
         .....60, 64, 75, 76, 77  
 Brown, Theresa Davis .....79  
 Brown, Thomas Clark .....  
     .....105, 107, 108-110, 111, 115, 215  
 Brown, Thomas Clark, Jr. ....116  
 Brown University Brown Family.....3  
 Brown University History .....7  
 Brown, Victor Eugene .....85  
 Brown, Virgil .....79  
 Brown, Wendell Ross .....85  
 Brown, William Franklin .....  
     .....105 107, 108, 109, 111, 116, 215  
 Brown, William Wallace .....86  
 Brown, Willis .....79  
 Brown, Zina Bain .....114  
 Bush, Lulu Hughes .....  
     31, 39, 44, 46, 76, 88, 97, 101, 104, 169, 213  
 Bush, Asahel, Jr. ....101  
 Butler, Floy Lynn .....112, 117
- Calvert, Cassie Brown .....45, 81, 115  
 Carr, Benjamin .....121  
 Carr, Elizabeth .....15, 16, 121  
 Carr Family Tree .....121  
 Carr, Martha Hardington .....121  
 Carr, Robert .....121  
 Carter, Bernice Jane .....101  
 Carter, Ethel Hughes .....97, 101  
 Carter, John Hughes .....101  
 Carter, William Alfred .....101  
 Carver, James .....193  
 Carver, John..170, 171, 178, 192, 193, 213





- Carver, Katherine White .....170  
 Clarke, Anne .....16, 17, 122  
 Clarke, Frances Latham .....122  
 Clark, Hope Power .....121, 122  
 Clark, James .....122  
 Clarke, Jeremiah .....122, 213  
 Clements, Catherine ..105, 107, 115, 215  
 Clements, Rosanna Tinsley .....215  
 Clements, Thomas .....215  
 Coddington, Anne Brimley..126, 142, 165  
 Coddington Family .....165  
 Coddington, Mary (See Mary Cod-  
     dington Sanford)  
 Coddington, William, Governor ....  
     122, 126, 139, 140, 142, 145, 153, 163,  
     165, 213  
 Collins, Lucia Pringle .....88, 100  
 Collins, Norman .....100  
 Colonial Dames .....213  
 Conyer-Gillen, Henrietta Brown ..  
     ....105, 106, 108, 110, 112, 117, 215  
 Cooper, Donald Herbert .....219  
 Cooper, Tabitha Porter .....219, 220  
 Cooper, William Herbert .....219  
 Cope, John, Sir .....143  
 Crofoot, Alta Brown-Hastings .....114  
 Crow, Rachel (See Rachel Crow  
     Hamilton)  
 Crow, Sarah Lawrence .....218, 219  
 Crow, William .....217  
 D. A. R. ....206, 213, 214, 216, 218  
 Daugherty, Emma Brown .....82, 85  
 Davidson, Ernestine Brown .....85  
 Debord, Eliza Brown .....79  
 DeFolo, Nell Brown .....84  
 Doak, Roxie Pringle .....99  
 Downer, William .....198  
 Dryden, Bridget .....143  
 Dryden, David .....143  
 Dryden, Elizabeth Cope .....143  
 Dryden Family .....143  
 Dryden, John .....143  
 Eshelman, Vivian Brown .....84  
 Finch, Mary Brown .....  
     .....66, 67, 104, 107, 109, 111  
 Fisher, Louise Jackson .....112, 116  
 Gap in Story of Clark Brown .....222  
 Gillen, Henrietta (See Henrietta  
     Brown Conyer)  
 Gorham, Desire Howland .....  
     .....173, 174, 179, 184, 194, 195  
 Gorham Family .....194  
 Gorham, James .....194  
 Gorham, John, Captain ....174, 194, 195  
 Gorham, Ralph .....194  
 Gorham, Temperance (See Temper-  
     ance Gorham Sturges)  
 Greenwood, Doris Ava .....115  
 Greenwood, Maggie Brown .....115  
 Greenwood, Paul J. ....115  
 Gridley, Erma Greenwood .....115  
 Grimes, Alvin Henry .....98  
 Grimes, Ella Miller .....98  
 Hall, Lucile Baber .....116  
 Halsey, Dorothy Downer .....198  
 Halsey Family Tree .....196  
 Halsey, Hannah (See Hannah Hal-  
     sey Holmes)  
 Halsey, Jeremiah .....200  
 Halsey, Jeremiah II .....200  
 Halsey, John .....197  
 Halsey, Mary Conkling .....200  
 Halsey, Robert .....198  
 Halsey, Thomas .....198, 199  
     —Letter .....200  
 Halsey, Thomas II .....199  
 Halsey, William .....198  
 Halsey, William II .....198  
 Hamilton, Rachel Crow .....216, 219  
 Hamilton, Sarah Lawrence (See  
     Sarah Hamilton Brown)  
 Hamilton, Thomas .....67, 216, 219  
 Hamilton, William .....215, 216, 219  
 Haynes, Alice .....207, 212  
     —Will .....210  
 Haynes, Dorothy Noyes .....207, 209  
 Haynes Family Tree .....207, 210  
 Haynes, John .....207, 208  
 Haynes, Lois (See Lois Haynes  
     Moffatt)  
 Haynes, Love Sherman .....208  
 Haynes, Peter .....208  
 Haynes, Peter II .....208, 210  
 Haynes, Walter, .....207, 209, 211, 212  
 Hinckley, Thomas .....196  
 Holmes, Abigail Ingraham-Chese-  
     brough .....168  
 Holmes Family Tree .....168  
 Holmes, Fear Sturges.168, 175, 195, 196  
 Holmes, Hannah Halsey....169, 175, 200  
 Holmes, John .....168, 169, 175, 200  
 Holmes, Joshua .....168  
 Holmes, Joshua II .....168, 175, 195  
 Holmes, Mary (See Mary Holmes Brown)  
 Holmes, Mary, Ancestry .....167  
 Holmes, Mayflower Ancestry .....170  
 Holmes, Robert .....168  
 Howland Ancestry .....189  
 Howland, Desire (See Desire How-  
     land Gorham)  
 Howland, Elizabeth Tilley .....  
     .....173, 177, 179, 184, 185  
 Howland, John .....  
     .....171, 173, 190, 192, 193, 213  
     —Mayflower Pilgrim .....177  
     —Relics and Memorials .....176  
     —Will and Inventory .....183  
 Hughes, Emma Pringle .....  
     .....44, 87, 88, 97, 101  
 Hughes, George Pringle .....88, 101  
 Hughes, James Francis.....88, 97, 101





- Hutchinson, Anne, Ancestry .....143  
 —Children .....159  
 —Anne Marbury (Estimate by Cotton Mather) .....145  
 —Anne, Mrs. ....144  
 —Anne, Estimate of the Woman 153  
 —Anne, Estimate by Dr. Normandie .....149  
 —Anne, Reference to .....156  
 —Anne, References, Additional..158  
 —Anne, Sister Katharine .....160  
 —Anne, Son Edward .....138, 140, 151, 159  
 —Anne, Son Francis .....153, 159  
 —Anne, Statue .....149  
 —Anne, the Tragedy .....150  
 Hutchinson, Bridget .....138, 140, 141, 159, 161  
 Hutchinson, Edward .....137  
 Hutchinson, Edward, son of William .....138, 140, 151, 159  
 Hutchinson Family Tree .....136  
 Hutchinson, John .....136, 137  
 Hutchinson, William .....122, 137, 138, 139, 140, 145, 151, 153  
 Incomplete Records .....219  
 Isbell, Ora Brown .....84  
 Jackson, Rachel Brown .....104, 105, 106, 107, 110, 112, 116, 215  
 Kerr, Lennah Bain .....113  
 Kinney, Alfred E. ....113  
 Kinney, Kenneth W. ....113  
 Kinney, Mary Strong.....111, 113, 114  
 Kinney, Robert C. ....113  
 Kinney, William S. ....114  
 Lawrence, Sarah (See Sarah Crow)  
 Lenton, Agnes .....143  
 Lenton, John .....143  
 Lewis, Clayton Brown .....85  
 Lewis, Dee Alvin .....85  
 Lewis, Mary Brown .....79, 82, 85  
 —Letter .....79  
 Long, Esther Greenwood .....115  
 Lord, Ann (See Ann Lord Stanton)  
 Lord, Dorothy Bird .....133  
 Lord-Stanton Family Tree .....133  
 Lord, Richard .....133  
 Lord, Richard, Captain, Epitaph ....133  
 Lord, Thomas, Dr. ....133  
 Lynn, Tabitha Ella Brown .....44, 45, 87, 105, 106, 107, 110, 112, 117, 215  
 Mackie, Genevieve Hughes ...88, 97, 101  
 Marbury, Anne (See Anne Hutchinson)  
 Marbury, Bridget Dryden .....143  
 Marbury Family .....143  
 Marbury, Francis, Reverend .....143  
 Marbury, Katharine .....160  
 Marbury, William .....143  
 Maryland Letter of Tabitha Brown ..31  
 Mayflower Society .....213  
 McMahan, Eugene Harle .....220  
 McMahan, Carl Heney .....220  
 McMahan, Leonard H., Judge ..80, 220  
 McMahan, Rosalia Brown .....79, 220  
 McClurg, Mrs., Letter .....194  
 Meadows, Jean Pringle .....99  
 Merritt, Edna Pringle .....99  
 Miller, Kate Pringle .....80, 86, 88, 90-94, 96, 98  
 Miller, Earl Kenneth .....99  
 Miller, Eugene Hulings .....99  
 Miller, James Roy .....98  
 Miller, Mary Anice .....98  
 Miller, Melvin Alexander .....98  
 Miller, Melvin George .....99  
 Miller, Perry Ellis .....98  
 Miller, Perry Pringle .....98  
 Miller, Pherne Naomi .....99  
 Miller, Virginia Adele .....98  
 Miller, Warren Stanley .....98  
 Moffatt, Chester...55, 89, 204, 206, 220  
 Moffatt Family Tree .....206  
 Moffatt, Joseph .....206  
 Moffatt, Joseph, Dr. 23, 206, 209, 210, 213  
 —Epitaph .....203  
 —Will .....204  
 Moffatt, Lois Haynes .....204, 205, 206, 209, 210  
 Moffatt, Mary .....55, 89, 206, 220  
 Moffatt, Tabitha, Ancestry .....203  
 Moffatt, Tabitha (See Tabitha Moffatt Brown)  
 Moffatt, William .....206  
 Murdock, Margaret Warriner .....116  
 Nicholson, William .....143  
 Northup, Charles Henry .....88, 100  
 Northup, Lucia .....100  
 Northup, Mildred Ethel .....100  
 Northup, Sarelia Pringle ....87, 88, 100  
 Northup, Willard Arthur .....88, 100  
 Noyes, Anne Parker .....124, 127  
 —Will .....213  
 Noyes, Ann Sanford ..126, 142, 162, 165  
 Noyes, Dorothy (See Dorothy Noyes Haynes)  
 Noyes, Dorothy, Ancestry .....123  
 Noyes, Dorothy (See Dorothy Noyes Brown)  
 Noyes, Dorothy Stanton ..125, 126, 136  
 Noyes Family Tree .....123  
 Noyes, James, Dr. ....126, 142, 162, 165  
 Noyes, James I, Reverend .....124, 126, 127, 145, 214  
 Noyes, James II, Reverend .....125  
 —Letter .....128  
 —Will .....129  
 Noyes, Nicholas, Letter .....127  
 Noyes, Peter .....207, 209





- Noyes, Sarah Brown .....124, 127  
 Noyes, William, Reverend .....124  
  
 Ohmart, Chauncy Smith .....98  
 Ohmart, Lois Loman .....98  
 Ohmart, Reynolds Waldo .....98  
 Ohmart, Roy Virgil .....98  
 Ohmart, Velleda Smith .....88, 98  
 Ohmart, Velleda Wealthy .....98  
  
 Pacific University Jubilee .....57  
 Palmer, Alexander, Captain 21, 33, 34, 43  
 Parker, Robert, Reverend .....124, 127  
 Penton, Lois Brown ...67, 104, 107, 111  
 Platz, Lucia Celista Collins .....100  
 Porter, Alpha Brown .....84  
 Porter, Caroline Brown .....  
 .....67, 79, 219, 220, 222, 223  
 Porter, Ebenezer Moffatt .....  
 .....219, 220, 222  
 Power, Hope (See Hope Power Clarke)  
 Power, Nicholas .....121  
 Pringle, Albro Moffatt .....87, 88, 100  
 Pringle, Anna .....100  
 Pringle, Charles Chester .....88, 100  
 Pringle, Clark Spencer 52, 87, 88, 95, 98  
 Pringle, Elmo Winters .....99  
 Pringle, Frank Fletcher .....88, 99  
 Pringle, Lawrence Clark .....99  
 Pringle, Marcus .....88, 100  
 Pringle, Octavius Manthano..87, 88, 100  
 Pringle, Orville Clark .....88, 99  
 Pringle, Pherne Brown .....  
 20, 24, 28, 29, 31, 45, 46, 49, 66, 69,  
 76, 223  
 —Family Record .....87  
 —Letter .....87  
 —Letters to Mrs. Miller .....90  
 —Grandchildren .....98  
 Pringle, Raymond .....100  
 Pringle, Rollin .....99  
 Pringle, Sanford Stanley .....88, 99  
 Pringle, Thomas Spencer .....99  
 Pringle, Virgil Kellogg .....  
 ..47, 49, 51, 66, 87, 89, 97, 222, 223  
 —Letter .....90  
  
 Rankin, Ola Miller .....99  
 Roughton, Louemma Waters .....101  
  
 Sager Story .....95  
 Sanford, Ann (See Ann Sanford Noyes)  
 Sanford Governors of Rhode Island..161  
 Sanford, John, Governor .....  
 122, 126, 139, 140, 141, 145, 161, 213  
 Sanford, Mary Coddington .....  
 .....126, 142, 162, 165  
 Sanford, Peleg, Governor .....  
 .....126, 141, 142, 161, 162, 213  
 Sanford, Samuel .....161  
 Schoch, Liberta Brown ....77, 81, 82, 85  
  
 Scott, Katharine Marbury .....160  
 Smith, Carl Fabritus .....98  
 Smith, Clara .....88, 98  
 Smith, Hamlin Fabritus .....88, 98  
 Smith, Virgilia Pringle 67, 76, 87, 88, 98  
 Spooner, Ella Jackson .....112, 116  
 Stanton, Ann Lord .....134, 136  
 Stanton, Dorothy (See Dorothy Stan-  
 ton Noyes)  
 Stanton, Thomas .....134, 136  
 Stevenson, Nellie Bain .....113  
 Stewart, Marie Brown .....114  
 Strong, Amos .....89, 111, 113  
 Strong, Pherne Brown-Bain .....  
 44, 66, 68, 89, 104, 107, 111, 112, 117  
 Sturges, Edward .....196  
 Sturges, Edward, Junior .....175, 196  
 Sturges, Elizabeth Hinckley .....196  
 Sturges Family Tree .....196  
 Sturges, Fear (See Fear Sturges  
 Holmes)  
 Sturges, John .....196  
 Sturges, Temperance Gorham .....  
 .....174, 175, 195, 196  
 Summons .....22  
  
 Taunton, Jessie Brown .....85  
 Thielsen, Ama Strong .....113  
 Thielsen, Henry Wesley .....113  
 Thielsen, Nancy .....113  
 Tilley, Elizabeth (See Elizabeth Til-  
 ley Howland)  
 Tilley, Elizabeth Carver .....172  
 Tilley, John .....171, 172, 173, 178, 213  
 Tilley, Edward .....171, 172, 178  
 Tinsley, Joshua .....215  
 Tualatin Academy .....64  
  
 Waggoner, Allene Brown .....115  
 Walton, Margaretta Brown .....114  
 Warriner, Henry Franklin .....116  
 Warriner, Mattie Brown .....112, 116  
 Warriner, Thomas Eugene .....116  
 Waters, Frank Northup .....101  
 Waters, Jessica Northup .....88, 100  
 Wear, Lawrence Conyer .....112, 117  
 Wehmhoff, Winifred Brown .....84  
 Wheeler, Grace D., Letter .....175  
 White Bible Data .....191, 194  
 Whitney, Caroline May .....219  
 Whitney, Hartwell Herbert .....219  
 Whitney, Ruth Cooper .....219  
 Wilkes, Lucy Brown .....79  
 Wisda, Helen Kerr .....113  
 Wooley, Sarelia Brown .....79  
  
 Yarborough, Emma Brown .....79  
 Yarwood, Mary Porter .....219, 220, 222  
 Young, Eibert Clifton .....101  
 Young, Ella Pringle .....87, 88, 101  
  
 Zachary, Theresa Brown .....79



CHAPTER 1: INTRODUCTION

The first part of the book discusses the importance of understanding the basic principles of the subject. It covers the historical development of the field and the current state of research. The second part of the book focuses on the practical applications of the theory. It provides a detailed analysis of the various methods used in the field and discusses the advantages and disadvantages of each. The third part of the book is devoted to the future of the subject. It explores the potential for new discoveries and the challenges that lie ahead. The book is written in a clear and concise style, making it accessible to a wide range of readers. It is a valuable resource for anyone interested in the subject.

The second part of the book focuses on the practical applications of the theory. It provides a detailed analysis of the various methods used in the field and discusses the advantages and disadvantages of each. The third part of the book is devoted to the future of the subject. It explores the potential for new discoveries and the challenges that lie ahead. The book is written in a clear and concise style, making it accessible to a wide range of readers. It is a valuable resource for anyone interested in the subject.

BIRTHS

---

---

## FAMILY RECORDS

---

---



## FAMILY RECORDS

## BIRTHS



# ASTROLOGICAL SOCIETY

## BIRTHS



211512

## MA BIRTHS



THE UNIVERSITY OF CHICAGO

# TABLE

THE BROWN FAMILY HISTORY.

---

## MARRIAGES



# PROGRAMA

THE BROWN FAMILY HISTORY.

---

## MARRIAGES



THE UNIVERSITY OF CHICAGO

CHICAGO, ILL.

THE BROWN FAMILY HISTORY.

---

## MARRIAGES



## MEMORANDUM

## DEATHS



## DEATH

## DEATHS



# DEATHS

## DEATHS



























